











THE  
SELECT DIALOGUES

OF  
✓  
LUCIAN.

TO WHICH IS ADDED,  
A NEW LITERAL TRANSLATION

IN

*LATIN,*

WITH

NOTES IN ENGLISH.

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BY EDWARD MURPHY, M. A.

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.....verbum verbo curabis reddere fidus.  
Cæca regens *Filo* vestigia.

HOR.  
VIRG.

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PHILADELPHIA:

AT THE Classic Press, FOR THE  
PROPRIETORS  
WILLIAM POYNTELL & CO.

.....  
1806.



SELECT DIALOGUES

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LUCIAN

TO WHICH IS ADDED

A NEW LITERAL TRANSLATION

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LATIN

WITH

NOTES IN ENGLISH

BY EDWARD MURPHY, M.A.

..... verbum verbo ornate reddere bene.  
Cura regni tibi vestigia.

PHILADELPHIA:

at the Clerk's Office for the  
PROPRIETORS  
WILLIAM POTTS & CO.

1806.

*Salmon* *J. Boynton*  
**PREFACE.**

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IT is well known that the tediousness, the inaccuracy, and, in many instances, the great ignorance with which youth have been used to read over the following dialogues of Lucian, have been owing to a succession of faulty editions, a loose and distant translation, a real difficulty in the Greek, arising from long and transposed sentences, and an entire want of proper illustrations. Hence hath arisen a constant and just complaint of the hardship upon beginners, in their being obliged to pass immediately from the gospels in the Greek Testament, into an author circumstanced with so many difficulties. And yet there was no help forthis hardship, as we had not a more proper book to put into the hands of school-boys, other authors containing matter not well suited to tender understandings.

These were the considerations that prevailed on me to engage in the following laborious work ; and the particulars, which I proposed to myself in the execution of it, were,

First, To correct the text of the current edition ;

Secondly, To make a strictly literal translation of the same into Latin, inserting no words of my own but such as were explanatory, by being fairly to be understood in the original, and placing the whole in nearly the exact grammatical order ; and,

Lastly, To illustrate the text with explanations from history, mythology, and a strict consideration of the author's language, sense, and humour.

To these designs I added a resolution to endeavour, that every single word of my translation should be the most properly expressive of its respective original word, that the Latin tongue could afford : which added much difficulty to my undertaking, being in the nature of the thing very hard to accomplish. However I have succeeded in this part of my design, my intention was, to fix the precise corresponding significations of as many Greek and Latin words, as came within the compass of this work.

With regard to my notes, I must observe, that, however executed, they are the first, that, to my knowledge, have ever been made to this particular collection of Lucian's Dialogues; and that I would have written them in Latin, but for the following considerations, which I think of much more importance than the notes themselves.

I am humbly of opinion, that the Latin of all our commentators upon the classics abounds with stiff and affected expressions, cant phrases of the ancient comedians, and a great mixture of mere modernisms: so that by the time a youth has gone through his course of humanity, both at school and the university, he probably has read as much, if not more, of this sort of language, than of pure Latin. And, as quaint expressions, and such as correspond with the modern modes of speech, have been easy and affecting to him, so he probably retains much more of such, than of the genuine Roman style. And to this alone, I am persuaded, is justly to be attributed, that, in such a variety of modern writers in the Latin tongue, so very few can be said to have written with tolerable purity; which is a great disadvantage, and often a discredit to the subjects they have treated.

Hence am I induced to think, that it had been greatly for the interest of learning, had no comments upon the classics been ever written, but in the language of the country for whose use they were first intended. For, if any other country saw an improvement to be gained by the reading of such, it might with equal information, but no detriment, read them translated into its own language. So that hence the learned, having never read any but pure Latin, could scarce have known any other; and therefore must the writers among them have formed a far better style from their unmixed fund, than from a jumble of good and bad.

Therefore, as I could not flatter myself with the hopes of succeeding in such a Latin style as I judge requisite; I have declined the attempt, lest I should contribute to hurt the taste of such as shall happen to read the following edition.

But to what I have above advanced it may be objected, that if youth had not their comments in Latin, they must lose the benefit of reading, at least as much more of that language, as they can by perusing only the bare text of the

Latin classics; and therefore, that though there may arise some little disadvantage to the learner with regard to the future purity of his phrase and style, yet it will be amply made up to him in the swiftness of his progress, and the far greater extent of his knowledge in the Latin tongue.... Now I am much mistaken if I have not by experience found that this objection is of little or no weight. For I have always observed, that it costs boys as much, nay I will venture to say more of their time, to make themselves masters of the Latin comments upon a lesson, than it would to understand the lesson itself, had they the explanations of the difficult parts of it in a language intelligible upon sight. And if this be the case, would it not be far better for them to spend that large portion of spare time which such prompt explanations would afford them in reading more of the pure classic text, than in imprinting upon their minds barbarous and insipid modes of speech? And is it not evident that this, far from retarding their progress, would, in fact, doubly forward it; and that, with the most elegant, as well as the soundest, improvement?

But here again I may be asked, why I have not upon this principle, instead of a very inelegant Latin translation, chosen to make an English one? For is not this literal Latin of mine, in the uncouth grammatical order, very unclassical and vitiating to a Latin ear and taste? I own it is; and the objection is just: but then this, and the like evils are not to be avoided while we want Greek English Lexicons, which together with English translations of all good Latin comments, would best contribute to the prevention of Gothicism in all future Greek and Latin writings or performances whatsoever.

I shall now beg leave to mention three evils which appear to me in the present method of education, and which seem to tend in some measure to the extirpation of letters. If I am mistaken, I hope that gentlemen of better judgment will pardon me, for in truth I mean well.

The first is, an immoderate use of literal translations. I have, in compliance with the prevailing usage, bred up several, and some of very good parts, with the help of all the literal translations I could get: and foreseeing the conse-



quence of letting them come at the meaning of what they read with so much ease, I always insisted, both in their lessons and repetitions, upon a most accurate account of their business in every particular. At length when they had read as much as was sufficient to qualify them as well, or rather better, than is usually required for entering the university, they neither could write Latin, nor construe authors that were new to them, near so well and readily as I have known others do upon much less reading in the old method, in which they were obliged to use great attention and industry.

From this experience then I am convinced that what youth thus easily get, they as easily forget; and that the meaning of a certain portion, gained by the exercise of their sagacity and invention, renders them more expert and leaves a more lasting impression, as well as a more enlarged knowledge in their minds, than ten times as much gained with ease and oscitancy, by the help of a literal translation. And I, therefore, am persuaded, that the use of literal translations is most detrimental to learners, if continued after they have received an accurate and sufficient introduction into the language they are to learn; that is, have gained a competent knowledge of words, and the nature of grammatical order. The mind, constantly kept in these leading-strings and go-carts, never arrives at that vigour and activity that result from a due exercise of her powers.

The second evil that appears to me in the modern method of teaching is, the neglect of making youth get the best and most charming of their school authors by heart. This, besides the great improvement of their memories, hath heretofore left such strong and lively impressions of the greatest geniuses upon the minds of youth, that they have often produced such exercises in prose and poetry, as delighted, if not astonished learned men. Hence, have they, when men, adorned their conversation and public speeches with such pertinent, beautiful, illustrating quotations and instances, as made what they uttered at once both delightful and decisive. The decay of learning is from nothing more evident, than from the very rare use, or rather entire want of these ornaments, and imitations of the ancients: In the room of which is daily substituted, in writings, a deal of dull, dry stuff, and,

in discourse, much cold and insipid cant ; all owing to the neglect of imprinting a taste of the most sublime and beautiful conceptions, and of the most lively, strong, and polite expressions upon the minds of youth, by making them commit to memory the greatest productions of the wit of man.

The third, and greatest evil, is that of sending youth to the university, with a most insignificant stock of reading. It is grown a general custom to hurry them thither, as soon as they have read over a few of Lucian's Dialogues, Horace, and a little of Homer ; nay, when they have read these so very superficially, that they may be justly said to have only gabbled them over ; and when, before these, they have only gone through a few small portions of inferior authors, with so little understanding, that they have now entirely forgot them. It is a melancholy reflection to all lovers of learning, and their country, to think how many do yearly enter into the learned professions thus prepared, or furnished with a trifle more gained at a college ; for I cannot but insist upon it, that, when they are thus sent in, they must come out either utterly ignorant of the course they should have gone through, or furnished with very little more than they entered with ; it being impossible even for parts or industry to gain much more, when only thus qualified to acquire it.

• Now the sure and fatal consequence of thus entering them at once children and uninstructed, is, solemn ignorance in physic, low and wicked tricks in the law, and a scandalous inability in divinity, attended with such a contempt of the clergy, as must finally establish irreligion, or, in another word, vice. Not to mention the want of learning and eloquence in those assemblies, which, without both, can never be held and conducted with proper credit, and due advantage to the nations who intrust them with their greatest concerns.

But all these evils will be removed when certain gentlemen, who have it in their power, shall think proper so to do ; and I enjoy the hope of seeing it soon done in one of these kingdoms, in an university wherein, if I am well informed, is read with great strictness the best and the finest college course of learning in the world ; and some of whose governors, I am assured, are gentlemen of such genius, learning,

and spirit, as must make the promotion of letters their most constant pursuit, and their highest pleasure. From such alone can be expected a regulation that will absolutely exclude all raw and ignorant youth from entering the university: and such alone are capable of despising the loss of having fewer pupils, till such a regulation can take effect; which, I am persuaded, cannot possibly exceed two years after its institution.

In the mean time, if any single and singular father or son, or, rather, both together, should accidentally read these sentiments, and very accidentally join in them, let them (if the youth aspires to be a useful and a shining man) further join in the following resolution, which I here set down for the sake, or even the hope, of gaining over such a youth to a glorious ambition of emerging from the thick, and gross, and mean obscurity that at present overwhelms the minds of most of those who should be the lights and ornaments of the public. The resolution is this: That such a youth quit not school, till he is as perfect as a very good master can make him, in every single word of the following books, viz. Cæs. Comment. Quint. Curt. Sallust's Wars of Catil. and Jugurtha. The five first books of Livy. The select Orat. of Cicero. All Virgil, except his juvenile works. Hor. and Juv. (except the improper parts) Pers. The four first plays of Terence. St. John's Gospel. Leusd. Compend. These Dial. of Lucian. The four first books of Xen. Cyr. Epict. and Tab. Ceb. The eight first books of Hom. Iliad. Hesiod. The Idyl. of Theocrit. Hero and Leand. and Oedip. of Sophocles.

He who will not, before he enters the university, read the above, or an equal quantity of Greek and Latin, and that, every word most accurately and perfectly, nay, till each author, being but thought of, seems to chime in his head, and his very manner of thought, and expression to occur to him most strongly and distinctly, from that of every other author he has read; he, I say, who will not thus read this, or at least very nearly this quantity of the best Greek and Latin authors, shall not, if he hath but middling parts, go through a college course, with any tolerable credit or improvement, but shall end it (as is gene-



rally the case) nearly as ignorant, or very probably, more so, than when he began : And, if he hath even strong and bright parts, it will cost him infinite toil to obtain the knowledge and name of a scholar. But, the above authors being read, as is here proposed, a youth of but ordinary abilities shall be able to gain a great stock of learning, and even to pass for a bright man : and, he, on whom God hath bestowed extraordinary talents, shall proceed in his studies with unspeakable delight, and prodigious improvement. He shall become, of his parents and friends, the pride and joy ; of his teachers, the boast and honour ; of arts and learning, the pillar ; of dulness, ignorance, and obscurity, the shame ; of his country, the happiness, the ornament, and the glory.

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## THE LIFE OF LUCIAN.

*Lucianus Samosatensis*

WE have scarcely any accounts of LUCIAN's Life, but such as are to be found scattered in his own works; the sum of which is, that he was the son of obscure and indigent parents, inhabitants of Samosata, a city of Syria, bordering upon the Euphrates; that in his younger days he studied oratory, and pleaded causes at Antioch; but soon quitting the law, applied himself mostly to the study of rhetoric, which he taught with great success and applause, in Ionia, Greece, Italy, Gaul, and Macedonia, through all which nations he travelled; that at length his fame and his writings had so recommended him to the emperor Marcus Aurelius, that he made him the procurator, or regent of Egypt, after which, it is said, he died about the ninetieth year of his age, leaving one son. Suidas says, that he was torn to pieces by dogs, and reckons this a judgment upon him, for his having reviled Christ and the Christian religion. But as this story is not supported by any other authority, it has justly met with little or no credit.

It is true that Lucian, in his *Philopatris*, and death of *Peregrinus*, (though some have doubted whether those are his writings) endeavours to ridicule Christ and his doctrines, but happens at the same time to render himself not a little ridiculous, while he unwarily mentions such pure and sublime principles of Christianity, as sufficiently expose his want of candour. Nor can it in the least affect the Christian cause, that a professed sceptic and a licentious liver (such as Lucian's own writings demonstrate him to have been) takes the liberty of ridiculing it, while he doth not so much as attempt to reason against it.

When ingenious men, as too often happens, become very corrupt (like those keen-sensed animals in Homer, which were the readiest to catch the pestilence; I think he says, they were mules and dogs) then, finding it impossible

by fair argument to overthrow those principles that absolutely forbid their nefarious practices, they are obliged to defend themselves, or attack others with those shadows of weapons, scoffs and sophisms; to which, often adding obdurate impudence, or, when they can, that thunder-bolt of an argument, power, they fancy they bear down all before them. But it is as signal and singular, as it is a true circumstance of Christianity, that scoffers, free thinkers, and tyrants, have absolutely contributed most considerably to its establishment. And this is manifestly one of God's marvellous methods of providence, that, by such instruments as the vilest of men, he sometimes pleases to produce the greatest and most universal blessings. Witness those abandoned and impious nations that have been chastised, crushed, and humbled with the dust, by the hands of most barbarous robbers and murderers, however afterwards dignified with the title of heroes.

And of this method of Providence is Lucian a very principal instance. The little or no regard he pays to the notion of a Supreme Being; his publishing some obscene and very corrupting performances; his taking upon him to ridicule Socrates and Plato, those great lights of mankind, and honours of human nature; his denying every degree of excellence to almost every man, except some of his own obscure acquaintance (whose merit probably was little more than that of flattery:) these things, I say, besides his entire want of candour, while he talks against the Christian religion, prove him to have been a man of unbounded vanity, little sincerity, extravagant assurance, and desperate impiety. And yet it is as certain matter of fact, as any in all history, that this very man was the most active, as well as the ablest hand, after the apostles, in pulling down the whole heaven of heathen gods, and clearing away the rubbish of their abominations; and in thereby making room for the church of Christ in every part of the earth that was not utterly barbarous.

But while we dislike his principles, it is impossible not to admire and extol his matchless abilities: for when he pleased to take the side of virtue, no man ever, with more ease, overthrew vice; no man ever rendered it at the same

time so ridiculous and odious. It may be doubted whether any man, of the age he lived in, had so much learning; it may be granted that no man of that age had finer or stronger sense: it is most certain, that no man of that, or any other age, hath equalled him in the points of irony and true humour: in which particulars, he seems to me to have this singular happiness of excellence, that he considerably distances, at the same time, many and great geniuses.



# ΛΟΥΚΙΑΝΟΥ

ΣΑΜΟΣΑΤΕΩΣ

ΔΙΑΛΟΓΩΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

  
ΔΙΑΛΟΓΟΣ α'.

Κύκλωπος κὶ Ποσειδῶνος.

It may not be amiss previously to observe to the young reader, that the design of this first, and such other *Dialogues* of *Lucian*, as have taken their rise from ancient mythology, was to ridicule the credulity of the *Heathens*, who blindly received the most groundless and inconsistent fables concerning their gods and heroes; and, while they regarded them as so many historical truths, were naturally led into a thousand extravagancies, not only in point of opinion, but also in the very conduct of their lives. But such *Dialogues* have been, in a more particular manner, intended as satires upon the poets (*Homer* especially) as being the founders of so much superstition: though it must be observed, that those fictions, considered as mere machines in *Homer's* poems, are surprising and beautiful, and well deserve that commendation given of them by *Horace*, where he calls them, *Speciosa Miracula*. *Lucian*, too, knew this very well: but men of his satirical turn, rather than not be witty, are apt to ridicule even the excellencies of others. The truth is, it was not so much the ingenious poet, as the silly credulous world, that deserved to be laughed at.

This *Dialogue* is drawn from that part of *Ulysses's* travels, in *Homer*, where *Polyphemus*, the *Cyclops*, caught *Ulysses* with several of his crew, in his cave; and, having devoured two of them, reserved the rest for other meals. But *Ulysses*, having given him two or three large goblets of wine, with which he washed down his *Grecians*, took the opportunity, as he lay intoxicated, and, with the giant's own olive staff (one end of which he had first sharpened, and made red hot in the fire) thrust out his eye

(for he never had but one, and that of a large size) and then made his escape with the rest of his companions.

ΚΥΚΛ.—Ω πάτερ, οἶα πέποιθα ὑπὸ τοῦ κακρέτα ξίεος ὅς  
 μέγιστος ἕξετύφλωσέ με, κοιμωμένω ἐπιχειρήσας; ΠΟΣ. Τίς δὲ ὁ  
 ταῦτα τολμήσας, ὦ Πολύφημε; ΚΥΚΛ. Τὸ μὲν πρῶτον ὄΥΤΙΝ  
 ἐκείνον ἀπεκάλει, ἔπει δὲ δῖεφυγε, καὶ ἕξω ἦν βέλεις, Ὀδυσσεὺς ὀνομά-  
 5 ζεσθαι, ἔφη. ΠΟΣ. Οἶδα ὃν λέγεις, τὸν Ἰθακῆσιον ἐξ Ἰλίου δ'  
 ἀνέπλει. Ἀλλὰ πῶς ταῦτ' ἐπραξεν, ἐδὲ πᾶν εὐθαρησῆς ὤν; ΚΥΚΛ.  
 Κατέλαβον ἐν τῷ ἄντρα, ἀπὸ τῆς νομῆς ἀναστέλλας, πολλὰς τινὰς  
 ἐπιβελούοντας δηλονότι τοῖς ποιμνίοις. Ἐπεὶ δὲ ἔθηκα (a) τῇ θύρᾳ  
 τὸ πᾶμα (πέτρα δὲ ἐσί μοι παρμεγέθης) καὶ τὸ πῦρ ἀνάκαυσαι,  
 10 ἔκαστάμεν ὃ ἔφερον δένδρον ἀπὸ τῆ ὄρας, ἐβάνησαν ἐποκρύπτειν  
 αὐτὰς πειράμενοι. Ἐγὼ δὲ συλλαβὼν αὐτῶν τινὰς, ὡσπερ ἰκὸς ἦν,  
 κατέφαγον ληθᾶς ὄντας. Ἐνταῦθα ὁ πανουργότατος ἐκείνους (εἴτε  
 ὄΥΤΙΣ, εἴτε Ὀδυσσεὺς ἦν) δίδωσι μοι πιεῖν (b) φάρμακόν τι (c)  
 ἐγγέας, ἡδὺ μὲν καὶ εὐοσμὸν, ἐπιβελότητατον δὲ καὶ ταραχωδίστατον.  
 15 Ἀπαντα γὰρ εὐδὺς ἐδόκει μοι περιφέρεισθαι πῶντι, καὶ τὸ σπηλαιὸν  
 αὐτὸ ἀνεστέφετο, καὶ ἐκ ἴτι ὄλας ἐν ἑμαυτῷ ἤμην. Τέλος δὲ, ἐς

(a) τῇ θύρᾳ τὸ πᾶμα.] By θύρα, here, he means not a door, but the mouth of his cave. For the savage *Polyphemus* knew nothing of the habitations of men, and, agreeably to his rude and wild notions, calls the rock, which he used for a door, τὸ πᾶμα, *the cover*, or rather, here, *the stopper* of the mouth of his cave.

(b) φάρμακόν τι.] *Some strong dose.* He knew no other name for it, being an utter stranger to wine. Φάρμακον often signifies *poison*. Ἐδεδοίκεν μὴ ἐν τῷ κρατῆρι φάρμακα μεμίγμενα εἶη. Xen. Cyr. Pæd. Lib. i. And here *Polyphemus* might well think, that what he had drank was some sort of *poison*, and so have used the word in this meaning.

(c) ἐγγέας.] This is an extraordinary participle from the verb ἐγγέω. The formation, by which it becomes such, is this: Ἐγγέω fut. ἐγγέωσω (like πλείω, εὔσω, and the like) aor. 1. ἐνέχευσα, and, by losing σ, ἐνέχευα; and again, by losing υ, ἐνέχεα, which, running through the moods, will end in the participle ἐγγέας. This I translate, *postquam infuderat*, in order to give nearly a just notion of the time or tense. For this reason I shall frequently, in the beginning of my trans-



ὑπνον κατεσπᾶσθην· ὁ δὲ ἀποξύσας τὸν μοχλὸν, κὶ πυρώσας γε (a) προσέτι, ἐτύφλωσέ με καθεύδοντα· κὶ ἀπ' ἐκείνῃς τυφλὸς εἰμί σοι, ᾧ Πόσειδον. ΠΟΣ. Ὡς βαθὺν ἐκοιμήθης, ᾧ τέκνον, ὃς ἔκ ἐξιδροῦς μεταξὺ τυφλόμενος. Ὁ δ' ἐν Ὀδυσσεὺς πῶς διέφυγεν; ἔ γάρ ἄν εἴ οἶδ' ὅτι ἐδυνήθη ἀποκινήσαι τὴν πέτραν ἀπὸ τῆς θύρας. ΚΥΚΛ. 5  
 Ἄλλ' ἐγὼ ἀφείλον, ὡς μᾶλλον αὐτὸν λάβοιμι ἐξιόντα. Καὶ καθίσας παρὰ τὴν θύραν, ἐθήραν τὰς χεῖρας ἐκπετάσας, μόνα παρῆς τὰ πρόοια ἐς τὴν νομῆν, ἐντειλάμενθ' τῷ κριῶ ὅτ' ἔχρῃν πράττειν αὐτὸν ὑπὲρ ἑμῆ. ΠΟΣ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελθῶν σε. Ἀλλὰ τὲς ἄλλης γε Κύκλωπας ἔδει ἐπιβοήσασθαι 10  
 ἐπ' αὐτόν. ΚΥΚΛ. Συνεκάλεσα, ᾧ πάτερ, κὶ ἦγον· ἐπεὶ δὲ εἶροντο τῆ ἐπιβελεύονθ' τὸ ὄνομα, καὶ γὰρ ἔφην, ὅτι ὈΥΤΙΣ ἐστὶ, μελαγχολᾶν οἰηθέντες με, ἄχοντο ἀπίοντες. Οὕτω κατεσφίσατό με ὁ κατάρατ' τῷ ὀνόματι. Καὶ ὁ μάλισα ἠνίασέ με, ὅτι κὶ ὄνειδιζον ἔμοι τὴν συμφορὰν, “ Οὐδ' ὁ πατήρ (Φησιν) ὁ Ποσειδῶν ἰάσεται σε.” 15  
 ΠΟΣ. Θάρσει, ᾧ τέκνον, ἀμυνῆμαι γὰρ αὐτόν, ὡς μάτηρ, ὅτι εἰ κὶ πῆρωσίν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ γῆν τῶν πλεόντων, τὸ σώξειν αὐτὲς κὶ ἀπολλύσαι, ἐπ' ἔμοι πρόσεσι. Πλεῖ δὲ ἔτι.

lation, turn the participles of the aorists, by *postquam*, or *cum*, and the verb; but, further on, into ablatives absolute, when I cannot have the Latin participle of the preter tense of a verb deponent, as *εἶπων locutus*, *ἐπιχειρήσας adortus*, &c.

(a) *προσέτι*.] The best editions add *προσέτι* to *ἐτύφλωσέ*; and, accordingly, the other translation renders both together, by *insuper excacavit*. But, as Ulysses had not, as yet, laid a finger upon Polyphemus, how could he *προσέτι*, *moreover*, do any violence to him? For this reason, I have taken the liberty to subjoin *προσέτι* to *πυρώσας γε*. So that the sense of the whole may literally run thus: Ὁ δὲ ἀποξύσας τὸν μοχλὸν. But he having sharpened a stake, κὶ, and (not content with sharpening it) πυρώσας γε *προσέτι*, having moreover made it red-hot in the fire, ἐτύφλωσέ με, blinded me, &c.

## ΔΙΑΛ. β'. Μενέλαος κὺ Προτείας.

This *Dialogue* is a ridicule upon that part of *Homer's Odyssey*, where *Menelaus* is represented, as having, by the instructions of the nymph *Eidothea*, seized *Proteus*, her father (a prophet and sea-god, who could change his form and appearance to what he pleased), and learned from him, how he might escape from the island of *Pharos*, where he was detained by contrary winds.—The conversation of *Menelaus* and *Proteus* in *Homer*, upon that occasion, is here particularly ridiculed.

- MEN.—Ἄλλὰ ὕδωρ μὲν σε γίνεσθαι ᾧ Προτεῦ, ἐκ ἀπίθανον, ἐνάλιον γε ὄντα, κὺ δένδρον ἔτι φορητόν, κὺ ἐς λέοντα ὁπότε ἀλλαγίης, ὅμως ἐδὲ τῆτο ἔξω πίσειας. Εἰ δὲ κὺ πῦρ γίνεσθαι δυνατὸν ἐν τῇ θαλάττῃ οἰκῆντα, τῆτο πάνυ θαυμάζω, κὺ ἀπισῶ. ΠΡΩΤ. Μὴ 5 θαυμάσης, ᾧ Μενέλαε, γίγνομαι γάρ. MEN. Εἶδον κὺ αὐτός. Ἄλλὰ μοι δοκεῖς (εἰρήσεται γάρ πρὸς σε) γοητεῖαν τίνα προσάγειν τῷ πράγματι, κὺ τὰς ὀφθαλμὰς ἔξαπατᾶν τῶν ὁράντων, αὐτὸς ἐδὲν τοῦτο γιγνόμεν. ΠΡΩΤ. Καὶ τίς ἂν ἡ ἀπάτη ἐπὶ τῶν ἕτας ἐναργῶν γένοιτο; ἐκ ἀνευγμένοις τοῖς ὀφθαλμοῖς εἶδες, ἐς ὅσα 10 κετεποίησα ἑμαυτόν; Εἰ δὲ ἀπισεῖς, κὺ τὸ πρῶτον (α) ψευδὲς εἶναι δοκεῖ, φαντασία τις πρὸ τῶν ὀφθαλμῶν ἰσαμένη, ἐπειδὴν πῦρ γένομαι, προσένεγκέ μοι, ᾧ γενναιότατε, τὴν χεῖρα εἰση γάρ, εἰ ὀρᾶμαι μόνον, ἢ κὺ τὸ καίειν τότε μοι πρόσσειν. MEN. Οὐκ ἀσφαλὴς ἡ πεῖρα, ᾧ Προτεῦ. ΠΡΩΤ. Σὺ δὲ μοι, Μενέλαε, δοκεῖς ἐδὲ 15 πολύπην ἐσρακέναι πᾶποτε, ἐδ' ὁ πάσχει ὁ ἰχθύς ἔτ' εἶδεναι. MEN. Ἄλλὰ τὸν μὲν πολύπην εἶδον. Ἄ πάσχει δὲ, ἠδῆως ὦν μάθοιμι παρά σε. ΠΡΩΤ. Ὅποιᾶ ἂν αἶτρα προσελθᾶν, ἀρρόση τὰς (b) κοτύλας, κὺ προσφῦς ἔχεται κατὰ τὰς (c) πλεκτάνας,

(a) ψευδὲς.] Grævius would have it ψεύδης, agreeing with φαντασία; and, I think, with good reason.

(b) κοτύλας.] Suidas says, that κοτύλη properly signifies a *cave*, and that hence it hath been used to signify the *cavity* or *hollow* in one bone, for the reception of the head of another. The fish, called polypus, hath little cups or cavities along the inside of its claws, which it applieth to any thing it grasps, and, with them performing a kind of suction, clings quite close to it. *Plin. Nat. Hist. Lib. ix. cap. 9.*

(c) πλεκτάνας.] A kind of small claws, which the polypus twines about some sort of shell-fish, so fast, that it bursts the shell, and so gets the fish for its pains. *Plin. ibid.*

ἐκείνη ὁμοίον ἀπεργάζεται· ἑαυτὸν, καὶ μεταβάλλει τὴν χρόαν, μιμνήμενος τὴν σείτραν, ὡς ἂν λάθε τις ἀλίεως, μὴ διαλλάττων, μηδὲ φανερός ἂν διὰ τῆτο, ἀλλ' ἰοκῶς τῷ λιδοῦ. ΜΕΝ. Φασὶ ταῦτα· τὸ δὲ σὸν πολλῶ παραδοξότερον, ὦ Πρωτεύ. ΠΡΩΤ. Οὐκ οἶδα, ὦ Μενέλαε, τίς ἂν ἄλλα κωιδεύσεως, τοῖς σεαυτῆ ὀφθαλμοῖς ἀπισῶν. ΜΕΝ. Ἰδὼν εἶδον· ἀλλὰ τὸ πρῶγμα τεράσιον, τὸν αὐτὸν πῦρ καὶ ὕδωρ γίνεσθαι.

ΔΙΑΛ. γ'. Ποσειδῶν καὶ Δελφίνων.

It is probable that *Lucian*, here, intends to be merry, not only with the fable of *Arion*, but also with *Herodotus*, and his own cotemporary *Plutarch*: the former of whom, after his usual manner, relates this story with an air of gravity; and the latter hath not scrupled to introduce it, as told by an eye-witness, in the company of the seven wise men of *Greece*, and as credited by every one of them. See *Herod. in Clio.* and *Plut. in Sympas.*

ΠΟΣ.—Εὖγε, ὦ Δελφίνες, ὅτι αἰεὶ φιλόκτενοί ἐστε. Καὶ πάλαι μὲν τὸ τῆς Ἰνῆς παιδίον ἐπὶ (α) τὸν Ἰσθμὸν ἐκομίσσατε, ὑποδεξάμενοι ἀπὸ τῶν Σκιρωνιδῶν μετὰ τῆς μητρὸς ἐμπεισόν. Καὶ νῦν σὺ τὸν κιδαρύδον τῆτον τὸν ἐκ Μιδύμνης ἀναλαβὼν, ἐξενήξω ἐς Ταίναρον, αὐτῆ σκευῆ καὶ κιδάρα. ἐδὲ περιείδες καλῶς ὑπὸ τῶν ναυτῶν ἀπολλύμενον. ΔΕΛΦ. Μὴ θαυμάσῃς, ὦ Πόσειδον, εἰ τις ἀνδρῶπις εἶ

(α) τὸν Ἰσθμὸν ] The Corinthian isthmus, called, ὁ Ἰσθμὸς, *the isthmus*, by way of pre-eminence. I will give neither the geography of the places mentioned in these dialogues, nor the stories relating to the proper names of men, or gods; because the geography of any place is never learned to any purpose, but by maps; and the stories, concerning men and gods, are, for the most part, to be found in dictionaries. Yet, if any of these fables or histories are not to be found in the common dictionaries, or if the sense or beauty of any part of the text requires a particular relation of them, they shall be set forth.

- ποιῶμεν, (a) ἐξ ἀνθρώπων γε καὶ αὐτοὶ ἰχθύες γενόμενοι. ΠΟΣ. Καὶ μέμφομαι γε τῷ Διονύσῳ, ὅτι ὑμᾶς καταναυμαχίσας μετέβαλε, δῖον χειρώσασθαι μόνον, ὥσπερ τὲς ἄλλης ὑπηγάγετο. "Ὅπας γὰρ τὰ κατὰ τὸν Ἀρίονα τῆτον ἐγένετο, ᾧ Δελφίν; ΔΕΛΦ. Ὁ Περιάνδρ⊕, 5 οἶμαι, ἔχαιρεν αὐτῷ, καὶ πολλάκις μετεπέμπετο αὐτὸν ἐπὶ τῇ τέχνῃ, Ὁ δὲ, πλερίσας παρὰ τῆ τυράννης, ἐπεθύμησε, πλείσας οἶκαδε εἰς τὴν Μηθυμναν, ἐπιδείξασθαι τὸν πλεῖστον καὶ ἐπίσας πορθμείας τινὸς κακῆργων ἀνδρῶν, ὡς ἔδειξε πολὺν ἄγων χρυσὸν καὶ ἀργυρον, ἐπεὶ κατὰ μέσον τὸ Αἰγαῖον ἐγένετο, ἐπιθελεύουσιν αὐτῷ οἱ ναῦται.
- 10 Ὁ δὲ (ἠκροάμενη γὰρ ἅπαντα παρανέων τῷ σκάφει) "Ἐπεὶ ταῦτα ἡμῖν δέδοκται (ἔφη) ἀλλὰ τὴν (b) σκευὴν ἀναλαβόντα με, καὶ ἅπαντα θρηνόν τινα ἐπ' ἑμαυτῷ ἐκόντα εἴσατε ῥίψαι ἑμαυτόν." Ἐπέτρεψαν οἱ ναῦται. Καὶ ἀνέλαβε τὴν σκευὴν, καὶ ἤτε πάνυ λιγυρῶς, καὶ ἔπεσεν εἰς τὴν θάλατταν, ὡς αὐτίκα πάντας ἀπο- 15 θανόμενον⊕. Ἐγὼ δὲ ὑπολαβὼν, καὶ ἀναδέμενον⊕ αὐτόν, ἐξηνήξαμεν ἔχων εἰς Ταίναρον. ΠΟΣ. Ἐπαινῶ τῆς Φιλομεσσίας ἄξιον γὰρ τὸν μισθὸν ἀποδεδῶκας αὐτῷ τῆς ἀκροάσεως.

(a) ἐξ ἀνθρώπων.] The fable is, that a crew of sailors having taken Bacchus, in the form of a beautiful boy, would have carried him off as a prey. Upon which, the god resumed his own shape, and turned them all into dolphins. Ovid. Met. Lib. iii.

(b) σκευὴν.] By σκευὴν, probably, is meant here, not his ordinary dress, but that which he wore as a musician. For great musicians wore certain habits peculiar to their profession: as appears from Plutarch, where he introduces Gorgias, telling this story to the seven wise-men, and saying, that he knew Arion before he came on shore off the dolphin's back, because he wore his ἐναγώνιον κοσμὸν, *the dress which he wore at the games*; for musicians, in Greece, were wont to contend for prizes at the public games; which extraordinary occasion probably gave rise to a particular dress. Herodotus, in relating this story, called Arion's dress, σκευή. Lucian, therefore, probably, uses the same word, by way of mimicry and ridicule upon his chimerical narration.

## ΔΙΑΛ. δ'. Ποσειδῶν καὶ Νηρηίδων.

The story of Athamas and Nephele is not completely told in any dictionary; nor can this dialogue be fully understood, without a particular account of the latter.

Athamas, king of Thebes, married Nephele. She was a goddess; but the mythologists do not tell us, of what part of the creation: yet, that it must have been of the clouds, her name puts out of all question. Athamas, upon some dislike to her, put her away and married Ino, the daughter of Cadmus, who proved a most cruel step-mother to Phryxus and Helle, his children by Nephele. Wherefore, in order to rid herself of them entirely, she privately caused all the seed corn in Bœotia to be parched, so that the next sowing produced no crop, and then bribed the soothsayers to report that there should be none, till Helle and Phryxus were sacrificed to the gods. As they stood at the altar, for that purpose, their mother, Nephele, took them away in a cloud, and mounted them on the golden ram, which she got from Mercury. This flew away high through the air with them, and crossed over the Hellespont, afterwards so called, from Helle's having then fallen into it. Upon this, Juno sent a fury to Athamas, who inspired him with such rage and phrenzy, that, when Ino appeared to him, with her and his own two children, Learchus and Melicerta, he imagined them a lioness with her two whelps, and, snatching up Learchus, dashed him against a rock; whereupon, Ino fled away with Melicerta in her arms, and, being closely pursued by Athamas, threw herself from the promontory Cithæron into the sea. The gods, in pity to them, turned her into a sea-nymph, and Melicerta into a sea god, afterwards called Portumnus, the god of havens or ports. Hoffman and Natal. Comes.

ΠΟΣ.—Τὸ μὲν σενὸν τέτο, ἐς ὃ ἡ παῖς καλινέχθη, Ἑλλήσποντον  
 ἀπ' αὐτῆς καλεῖσθαι. Τὸν δὲ νεκρὸν ὑμεῖς ὦ Νηρηίδες, παραλαβέσσαι  
 τῇ Τρωάδι προσενέγκατε, ὡς ταφείη ὑπὸ τῶν ἐπιχωρίων. ΝΗΡ.  
 (a) Μηδαμῶς, ὦ Ποσειδον, ἀλλ' ἐνταῦθα ἐν τῷ (b) ἐπανύμῳ πελάγει

(a) Μηδαμῶς.] Pert enough.

(b) ἐπανύμῳ.] *Cognominis*, which is the ablat. case sing. of the noun adjunct. *Cognominis*—e.—Lucian seems to have made a blunder here: for how could the sea be ἐπάνυμον, or called, after-her-Name, before men knew of her fall, so as, from thence, to call the sea after her name?

τεθάφθω\* (a) ἐλεῖμεν γὰρ αὐτήν, οἰκτίσεια ὑπὸ τῆς μητρύϊας πεπον-  
 θύϊα. ΠΟΣ. Τῆτο μὲν, ᾧ Ἀμφιτρίτη, ἔ θήμις. Οὐδ' ἄλλως  
 καλὸν ἐνλαῦθά πε κεῖσθαι ὑπὸ τῇ ψάμμῳ αὐτήν· ἀλλ', ὅπερ ἔφην,  
 ἐν τῇ Τρωάδι (b) ἐν τῇ Χερρόνησῳ τεθάψεται. Ἐκεῖνο δὲ παραμύθιον  
 5 ἔσται αὐτῇ, ὅτι μὲ! ὀλίγον τὰ αὐτὰ κ' ἢ Ἰνώ πείσεται, κ' ἐμπεισιῖται  
 ὑπὸ τῆ Ἀθάμαντ<sup>⊕</sup> διωκομένη εἰς τὸ πέλαγ<sup>⊕</sup>, ἀπ' ἄκρη τῆ Κιθαι-  
 ρῶν<sup>⊕</sup>, καθόπερ καθήκει εἰς τὴν θάλασσαν, ἔχουσα κ' τὸν υἱὸν ἐπι τῆς  
 ἀγκάλῃς. ΝΗΡ. Ἀλλὰ (c) κακείνην σῶσαι δεήσει, χαρισάμενοι<sup>⊕</sup> τῷ  
 Διούσῳ· τροφὸς γὰρ αὐτῆ κ' τίτθη ἢ Ἰνώ. ΠΟΣ. Οὐκ ἐχρῆν ἔτω πε-  
 10 νηρὰν ἔσαν. Ἀλλὰ τῷ Διούσῳ ἀχαρισεῖν, ᾧ Ἀμφιτρίτη, ἐκ ἀξίον.  
 ΝΗΡ. Αὐτῇ δὲ ἄρα τί παῦσα κατέπεισεν ἀπὸ τῆ κρηῖ, ὁ ἀδελφὸς

(a) ἐλεῖμεν.] One would think there was no great pity shewn, in letting her lie where she was. But, perhaps, Lucian would represent these Nereids, as a parcel of fleeing baggages, who made a shew of concern, but, in truth, did not care a rush what became of the poor young creature, and were too lazy to give themselves any trouble about her.

(b) ἐν τῇ.] Grævius says it should be written, ἢ ἐν τῇ, &c. and produces the authority of a *MS.* for the amendment. He is certainly in the right; for it is an egregious blunder to say, *in Troas in the Chersonese*: because the Thracian Chersonese lay on the European side of the Hellespont, and Troas on the Asiatic. See Wells's maps.

A *Chersonese*, or *Cherrhonesse*, is a peninsula, or an island joined to the continent by a neck of land. It is so called from *χερσός*, *Terra*, and *νῆσος*, *Insula*.

(c) κακείνην.] *Her also.* That is, you must save *Ino too*, as you now do *Helle*. But where is the great favour in saving her, as he does *Helle*, who is actually drowned? The meaning, then, must be, that he must save *her too*, that is, *her body too*, as he now does that of *Helle*.

I cannot make grammar of the nom. case *χαρισάμενοι*; and, therefore, think Lucian must have written it *χαρισάμενον*, σί, *Te*, being understood. Grævius hath found it *χαρισάμενος* in a *MS.* which will make it full sense and grammar because they are all sup:osed to join in conferring the favour.

δὲ ὁ Φρύξ  $\Theta$  ἀσφαλῶς (a) ὀχεῖται; ΠΟΣ. Εἰκότως. Νεανίας γὰρ, κὴ δύναται ἀντέχειν πρὸς τὴν (b) φορὰν ἢ δὲ, ὑπὸ ἀήθειας, ἐπίδοῦσα ὀχηματ $\Theta$  παραδόξου, κὴ ἀπίδοσα ἐς βαθ $\Theta$  ἀχανές, ἐκπλαγεῖσα, κὴ τῷ θάμβει ἄμα σχεθεῖσα, κὴ ἰλιγγιάσασα πρὸς τὸ σφιδρὸν τῆς πλῆσεως, ἀκρατῆς ἐγένετο τῶν κεράτων τοῦ κριῦ, ὧν τίς ἐπειλητῆ, 5 κὴ κατέπεσεν ἐς τὸ πέλαγ $\Theta$ . ΝΗΡ. Οὐκ ἔν ἐχρῆν τὴν μητέρα τὴν (c) Νεφέλην βοηθεῖν πιπίσῃ; ΠΟΣ. Ἐχρῆν. Ἀλλὰ ἡ μοῖρα πολλῶ τῆς Νεφέλης δυνατωτέρα.

(a) ὀχεῖται.] He speaks, in the present tense, because Phryxus is supposed to be still in sight, as Helle had been drowned but just before.

(b) φορὰν.] I take it that φορὰν, as it is derived from φέρω, here, signifies the great *Velocity-with-which-they-were-carried*. By Phryxus being said to bear *against* it, is meant no more than that he could *bear* it, without being affected as Helle was.

(c) Νεφέλην.] The reason why her mother, Nephele, is supposed to be able to help her, is, that she was a goddess, and had before shewn her power, by getting the golden ram from Mercury for her children.

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### ΔΙΑΛ. ε'. Ξάνθου κὴ Θαλάσσης.

Homer tells us, in the 21st book of his Iliad, that, in a warm encounter between the Grecians and Trojans, several gods were engaged on both sides, the river (that is, the god of the river) Xanthus, seeing Achilles slaughtering his neighbours, the Phrygians, on his banks, attempted to drown him, by laying all the ground, on which he fought, under water: and that Vulcan fell upon the flood of Xanthus, with a conflagration, and almost dried up his whole channel.

ΞΑΝΘ.—Δίξαι μί, ᾧ Θάλασσα, δεινὰ πεπονθότα, κατὰ σθεσόν μου τὰ τραύματα. ΘΑΛ. Τι τῆτο, ᾧ Ξανθε; τίς σε κατέκαυσεν; ΞΑΝΘ.—Ἡφαιστ $\Theta$ . Ἄλλ' ἀπνηθρεύομαι ὅλωσ ὁ κακοδαίμων, κὴ ζῆα. ΘΑΛ. Διὰ τί δέ σοι ἐνέβαλε τὸ πῦρ; ΞΑΝΘ. Διὰ τὸν ἕϊον



τῆς Θέτιδος· ἐπεὶ γὰρ φονεύοντα τὸς Φρύγας ἰκίτευσα, ἃδ' ἐκ  
 ἐπαύσατο τῆς ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι τὸν ῥῆν,  
 ἐλεήσας τὸς ἀβλίς, ἐπῆλθον, ἐπικλύσαι θέλων, ἄς φοβηθεὶς ἀπό-  
 χροίτο τῶν ἀνδρῶν. Ἐνλαῦθα ὁ Ἥφαιστος (ἔτυχε γὰρ πλεσιόν πρ  
 5 ὦν) πᾶν ὅσον, οἶμαι, πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, καὶ εἶπαθι ἄλλοθι,  
 φέρον, ἐπῆλθέ μοι, καὶ ἔκαυσε μὲν τὰς πτελέας, καὶ μυρτίκας, ὥπτησε  
 δὲ καὶ τὸς κακοθαίμονας ἰχθυῖς, (α) καὶ τὰς ἐγγέλυας. Αὐτὸν δὲ ἐμὲ  
 (β) ὑπερκαχλάσαι ποιήσας, μικρῶ δεινὸν ὄλον ξηρὸν εἰργασαι. Ὁρᾶς  
 δ' ἐν ὅπως διάκειμαι ὑπὸ τῶν ἐγκαυμάτων; ΘΑΛ. Θολερὸς, ὦ Ξάνθε,  
 10 καὶ θέρμος, ὡς εἰκόσ' τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν, ἡ θέρμη δὲ,  
 ὡς φῆς, ἀπὸ τοῦ πυρός. Καὶ εἰκοτῶς, ὦ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν υἱὸν  
 ἀρμήσας, ἐκ αἰδουθεῖς ὅτι Νηρηΐδου υἱὸς ἦν. ΞΑΝΘ. Οὐκ ἔδει  
 ἐν ἐλεῆσαι γείτονας ὄντας τὸς Φρύγας; ΘΑΛ. Τὸν (γ) Ἥφαιστον  
 δὲ ἐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλεῖα.

(α) καὶ τὰς ἐγγέλυας.] *And even my very Eels; which lie far down in the mud.*

Καίοντο πτελέαι, καὶ ἰτέαι, ἠδὲ μυρτίκαι.  
 Τσίροντ' ἐγγέλυές τε, καὶ ἰχθυῖες.

*Hom. Iliad. φ'.*

(β) ὑπερκαχλάσαι.] The other translation renders this word *effervesce*. But it is derived from *καχληξ-ήκος*, a *pebble*; and *καχλαζω* signifies *to-make-that-noise-which-water-running-over-pebbles-or-stones-doth*. Fire, thrown into water, makes a noise not unlike this; so that *ὑπερκαχλάζω* will signify, *to-boil-or-bubble-up-violently-with-that-sort-of-noise*. Vid. Steph.

(γ) Ἥφαιστον ἐλεῆσαι.] There was good reason, why Xanthus should take the part of his neighbours, the Phrygians: but it is not evident, why Vulcan should take that of Achilles. The case was, Vulcan had been under very great obligations to his mother Thetis: for, when Jupiter had kicked him down from heaven, for interposing in a quarrel between himself and Juno, Thetis received and concealed him, till he was taken up into favour again. This Vulcan himself gratefully acknowledges, in the 18th book of Homer's Iliad, where he says of her, Ἥ μ' ἐσάωσ' ὅτε μ' ἄλγος ἀφίκετο τῆλε πεισόντα. And it was in return, that he made her an impenetrable suit of armour for her son.



ΔΙΑΛ. 5<sup>η</sup>. Διὸς, Ἄσκληπιῦ, καὶ Ἡρακλῆος.

This Dialogue, possibly, was written upon occasion of some disputes concerning the merits of Æsculapius and Hercules. Read the stories of these two, and of Omphale, before you read the Dialogue.

ΖΕΥΣ.—Παύτασθι, ᾧ Ἄσκληπιέ καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὡσπερ ἄνθρωποι. Ἀπειπῆ γὰρ ταῦτα, καὶ ἀλλότρια τῷ συμποσίῳ τῶν θεῶν. ἩΡΑΚΛ. Ἀλλὰ ἐθέλεις, ᾧ Ζεῦ, τετονί τὸν Φαρμακίαν προκατακλίνεσθαί με; ἌΣΚΛ. Νῆ Δία, καὶ ἀμείνων γὰρ εἰμι. ἩΡΑΚΛ. Κατὰ τί, ᾧ ἐμφορόντητε; ἢ διότι σε ὁ Ζεὺς 5 ἐπεκρίνωσιν, ἢ μὴ θέμις ποιεῖντα; νῦν δὲ κατ' ἔλεον ἀδύθις ἀθανασίας μετείληφας; ἌΣΚΛ. Ἐπιλέληθας (α) γὰρ καὶ σὺ, ᾧ Ἡράκλεις, ἐν τῇ Οἴτρῃ καταφλεγίς, ὅτι μοι ἐπειδίξεις τὸ πῦρ; ἩΡΑΚΛ. Οὐκ ἔστι ἴσα καὶ ὅμοια βεβιάσθαι ἡμῖν, ὅς Διὸς μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπρόνημα ἐκαταδύρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ 10 ἀνθρώπους ὑβριστὰς τιμωρόμενος· σὺ δὲ ῥιζοτόμος εἰ καὶ ἀγροῦτος νοῦσθι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιδηῖταιν τῶν Φαρμακίων, ἀνθρώπους δὲ ἐδὴν ἐπιδεδιγμένους. ἌΣΚΛ. Εὖ λίγεις, ὅτι σε τὰ ἐγκαύματα ἰασάμην, ὅτε πρῶτον ἀνῆλθες ἠμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένους τῷ σώματι, τῷ χιτῶνος, καὶ μετὰ τῆτο τῷ πυρός. 15 Ἐγὼ δὲ εἰ καὶ μηδὲν ἄλλο, ἔτι ἐδέλευσα ὡσπερ σὺ, ἔτι ἔβαινον ἔρια ἐν Λυδίῃ, πορφυριδα ἐνδεδικυκῆς, καὶ ποιόμηνος ὑπὸ τῆς Ὀμφαλῆς χρυσῶ σανδάλῃ, ἀλλ' ἐδὲ μελαγχολήσας (β) ἀπέκτεινα τὰ τέκνα,

(α) γὰρ.] This particle looks a little extraordinary, in this place. But I take it to be referred to ὅτι, which follows, in the sentence, and that the meaning of it is, *ergo*: “Ὅτι, *since*, “you upbraid me with fire, ἐπιλέληθας γὰρ, you *therefore*, have “forgotten; since this might have been objected to your-  
“self.”

(β) ἀπέκτεινα.] This alludes to a part of the story of Hercules, which is not to be found in dictionaries, and which is as follows: Hercules was married to Megara, daughter of Creon king of Thebes; about which time, he made a descent into hell, to release Pirithous and Theseus, who were confined there, for their rudeness to Proserpine. During his absence, the Thebans deposed his father-in-law

καὶ τὴν γυναῖκα. ἩΡΑΚΛ. Εἰ μὴ παύσῃ λοιδορούμενός μοι, αὐτίκα μάλα εἶσθ, ὡς ἔ πολύ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ ἀράμενός σε ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ ἔρανῶ, ὥστε μὴδὲ τὸν Παίηονα ἰόσασθαι σε τὸ κρανίον συντριβέντα. ΖΕΥΣ. Παύσασθε, Φημί, ἢ μὴ ἐπιταξάτε ἡμῖν τὴν ξυγκσίαν, ἢ ἀμφοτέρως ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου. Καίτοι εὐγνωμον, ὃ Ἡράκλεις, προκατακλίεσθαι σε τὸν Ἀσκληπιόν, ἄτε ἢ πρότερον (α) ἀποθανόντα.

Creon, and restored Lycus to the crown. Lycus, after his restoration, put many of the Thebans, who had opposed his interest, to death; and was just on the point of murdering Amphrytrio, Hercules's reputed father, his wife Megara, and also his children, when Hercules, having just then returned from hell, appeared, and slew Lycus. Upon this, Juno sent a fury to Hercules, who inspired him with such a fit of rage and madness, that, in the midst of it, he unwittingly killed Megara and his own children by her. Euripid. in *Ἡρακ. Μαίν.* and Senec. in *Herc. Furens.*

(α) ἀποθανόντα.] Jupiter doth not say, because he *was first received into Heaven*; but, because he *died first*: which looks like an humorous hint at the absurdity of a dead man's setting up for a Deity.

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### ΔΙΑΛ. Ζ'. Ἄρειος καὶ Ἑρμῆ.

This Dialogue was intended to expose a real and great inconsistency, in Homer: who, in the eighth book of his *Ilias*, hath introduced Jupiter justly asserting his superiority over all the powers of heaven and earth, by proposing to let down a golden chain, &c. as you have it here: and this, after having, in his first book, represented this same supreme power in great distress, and beholden to the giant Briareus, for releasing him from the hands of Neptune and two goddesses. This was a vast weakness, in this prodigious genius, and shews us, how subject to error and impiety is the unassisted light of the strongest natural reason. It is no defence of Homer to say, that he wrote in conformity to the mode of fabling, in his time. This makes

him worse; for it is saying, that he sacrificed the honour and dignity of the Supreme Being to the silly and extravagant humour of the age he lived in.

"ΑΡ.—"Ηκυσας, ὦ Ἐρεΐ, οἱ ἀηπέλιησεν ἡμῖν ὁ Ζεὺς, ὡς ὑπερόπτικὰ  
 καὶ ἀπίθανα; "Ἦν ἐτελήσω (φησὶν) ἐγὼ μὲν ἐκ τῆς ἕραν' ἑσπερὰν  
 " καθῆσω, ὑμεῖς δ' ἦν ἀποκρεμασθῆναι κατασπᾶν βιάζοσθέ με,  
 " μάτην ποιήσετε· ἔ γάρ δὴ καθελκύσετε. Εἰ δὲ ἐγὼ θελήτασμι  
 " ἀνελκύσαι, ἔ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα καὶ τὴν θάλασσαν 5  
 " συναρτήσας μετεωριῶ." Καὶ τᾶλλα ὅσα καὶ συ ἀκήκοας. Ἐγὼ δὲ  
 ὅτι μὲν (a) καθ' ἓν ἀπάντων ἀρεινῶν καὶ ἰσχυρότερός ἐσιν, ἐκ ἂν  
 ἀρνηθῆην. Ὅμῳ δὲ τῶν τοσούτων ὑπερθέριον, ὡς μὴ καταδαρῆσιν  
 αὐτὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν προσλαβόμεν, ἐκ ἂν  
 πισθῆην. ἘΡΜ. Ἐυφῆμει, ὦ Ἄρει· ἔ γάρ ἀσφαλὲς λέγειν τὰ 10  
 τοιαῦτα, μὴ καὶ τι (b) κακὸν ἀπολαύσωμεν τῆς φλυαρίας. "ΑΡ.  
 Οἶμι γὰρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν, ἐχὶ δὲ πρὸς μόνον σέ,  
 ὃν ἐχρηματῆν ἠπιστάμεν; ὁ γὰρ μάλα σι γελοῖον ἔδοξε μοι ἀκρόντι  
 μεταξὺ τῆς ἀπειλῆς, ἐκ ἂν δυναίμεν σιωπῆσαι πρὸς σε. Μέννημαι  
 γὰρ ἔ πρὸ πολλῆς ὅποτε ὁ Ποσειδῶν, καὶ ἡ Ἥρα, καὶ ἡ Ἀθηνᾶ 15  
 ἰπανοσάφεις ἐπεθέλευσαν ξυνδῆσαι αὐτὸν λαβόντες, ὡς παντοῦ ἦν  
 δεδιώς, καὶ ταῦτα, τρεῖς ὄντας. Καὶ εἰ μὴ γε ἡ Θέτις κατελεήσασα  
 ἐκάλεσεν αὐτῷ σύμμαχον Βριάρεων ἑκατόγχερα ὄντα, καὶν ἐδίδετο  
 αὐτῷ κερκυνῆ καὶ βροντῆ. Ταῦτα λογιζομένα, ἐπέει μοι γελαῖν ἐπὶ  
 τῇ καλῆρῆμοσυνῇ αὐτῆ. ἘΡΜ. Σιώπα, ευφῆμει. Οὐ γὰρ 20  
 ἀσφαλὲς ἔτε σοι λέγειν, ἔτε ἐμοὶ ἀρεῖν τὰ τοιαῦτα.

(a) καθ' ἓν.] Pro καθ' ἓνα.

(b) κακὸν ἀπολαύσωμεν.] To say, enjoy a misfortune, is a manner of expression, which is warranted by what is called the figure *Catachresis*; that is, the abuse, or misapplication, of words. So in Latin, *Tu scabie frueris*, &c. Juven.

## ΔΙΑΛ. ή. Διογένης καὶ Πολυδεύκης.

The folly of the ancient philosophers, in several instances, and some of the vanities and vices of mankind, are here exposed.

(a) ΔΙΟΓ.—<sup>5</sup>Ω Πολύδευκες, ἐντέλλομαι σοι, ἐπειδὴν τάχιστα ἀνέλθῃς (σὸν γὰρ ἔστιν, οἶμαι, ἀναβιῶναι αὐριον) ἢν πρὸς ἑαυτὸν (b) Μένιππον τὸν κύνα (εὐροῖς δ' ἂν αὐτὸν ἐν Κορίνθῳ κατὰ τὸ (c) Κράνειον, ἢ ἐν Λυκείῳ τῶν ἐριζόντων πρὸς ἀλλήλους φιλοσόφων καταγελῶντα) εἰπεῖν πρὸς αὐτὸν, ὅτι—“Σοι, ᾧ Μένιππε, κελεύει ὁ Διογένης, εἴ σοι ἰκανῶς τὰ ὑπὲρ γῆς καταγεγέλασαι, ἕκειν ἐνθάδε πολλῶν πλείων ἐπιγελασόμενον. Ἐκεῖ μὲν γὰρ (d) ἐν ἀμφίβολῳ σοι ἔτι ὁ γέλωσ ἦν, καὶ πολὺ τὸ, τίς γὰρ ὅλως οἶδε τὰ μετὰ τὸν βίον; ἐνταῦθα δὲ, ἐ παύσει (e) βεβαίως γελῶν, καθαίτερ ἐγὼ νῦν· καὶ μάστιγα ἐπειδὴν ὄρεῖς τὸς πλεσίους, καὶ σατράπτας, καὶ τυράνους, ἔτω ταπεινούς, καὶ ἄσημους, καὶ μόνους οἰκωγῆς διαγινασκομένους· καὶ ὅτι μαλθακοὶ καὶ

(a) ΔΙΟΓ.] This Diogenes, the cynic philosopher, being asked, why he was called the dog, made answer, “Because I fawn upon those who give me any thing, and snarl at those who do not, and bite rogues.” Diog. Laert. Lib. vi.

(b) Μένιππον.] Another cynic; of whom little is recorded, except that, having grown rich by usury, he was robbed, and, thereupon, hanged himself. Ibid. Segm. 100.

(c) Κράνειον.] The Craneum was the philosophy-school, built upon a hill near Corinth, and so called from Κρανίον, *Caput*. The Lyceum was that at Athens, so called from Λύκειος, a name of Apollo.

(d) ἐν ἀμφίβολῳ.] *In a doubt*, that is, upon no sure grounds. For no man knew, whether he had a right to laugh at another, because there was no certainty of living beyond the grave; and it was, therefore, seemingly wise in every man to please himself; so that he was no just object of the ridicule of another.

(e) βεβαίως.] *Upon good-grounds*. As if he had said, “It is here, in this other world, that all the vice and folly of the former appear indisputably real vice and folly; and, therefore, here you are sure they deserve your laughter and contempt.”

“ ἀγενεῖς εἰσι, μεμνημένοι τῶν ἀνά.” Ταῦτα λέγε αὐτῶ, κὴ προσέτι,  
 “ ἐμπλησάμενον τὴν πῆραν ἦκειν (a) θέρμων τε πολλῶν, κὴ εἰ πῶς  
 “ εὖροι ἐν τῇ τριόδῳ (b) Ἐκάτης δεῖπνον κείμενον, ἢ ἄν ἐκ (c) καθαρ-  
 “ σίε, ἢ τι τοῖστω.” ΠΟΛ. Ἄλλ’ ἀπαγ[ε]λῶ ταῦτα, ὧ Διόγενες  
 ὅπως δὲ εἰδῶ μάλιστα, ὑποῖός τις ἐστὶ τὴν ὄψιν; ΔΙΟΓ. Γέρων 5  
 Φαλακρὸς, τριβῶνιον ἔχων πολύθυρον, ἅπαντι ἀνέμῳ ἀναπεπλεγμένον,  
 κὴ ταῖς ἐπιπυχαῖς τῶν ῥακίων ποικίλον. Γελᾷ δ’ αἰεὶ, κὴ τὰ  
 πολλὰ τὴς ἀλαζόνας τέτυς φιλοσόφους ἐπισκώπει. ΠΟΛ.  
 Ῥάδιον εὖρεῖν ἀπὸ γε τέτων. ΔΙΟΓ. Βέλει κὴ πρὸς αὐτὰς ἐκείνας  
 ἐπιείλαμαί τι τὴς φιλοσόφους; ΠΟΛ. Λέγε, ἐ βαρὺ γὰρ ἐδέ τῆτο

(a) θέρμων.] *Lupines* were a very bitter kind of pulse or pease, as Pliny says. Lib. xviii. cap. 14. And Virgil, in his first *Georgic*, terms them, *Tristisque Lupini*. They, therefore, were food only for very poor people.

(b) Ἐκάτης δεῖπνον.] Cognatus, upon this place, observes from Suidas, that the rich, taking occasion from the monthly offering to Hecate, used to leave a number of loaves on the high-roads, for the poor to take away. This offering was called Ἐκάτης δεῖπνον.

(c) καθαρσίε.] Among the ancients, the people were purified, either after they had buried their dead, as is done in Virgil, after the burial of Misenus, or when any great wickedness had been committed among them, as in Homer, after Agamemnon had offended Apollo, by dishonouring his priest Chryses. It is observable, that the things, which they used in order to purify themselves, were of a purifying or cleansing nature, being either water, or sulphur, or eggs. The first is used in Virgil. Juvenal mentions the second, Sat. ii.—*Si qua darentur Sulphura*. And, here in Lucian, we find eggs used. Cognatus says, that it was also used to purify the assemblies and theatres. The reason why Diogenes charges Menippus to bring down some lupines, the supper of Hecate, and eggs from a purification, will appear from considering what is observed above: that the poor only lived upon lupines and the high-way-offerings, and, no doubt, upon eggs, or any such scraps left after purifications; and that the cynics lived like the poor, or like beggars; as Horace shews, where he says to a cynic,

*Tu proscis vilia rerum*

*Dante minor.*

ΔΙΟΓ. Τὸ μὲν ὅλον, (a) παύσασθαι αὐτοῖς παρεγγύα ληθεῖσι, καὶ περὶ (b) τῶν ὅλων ἐρίζεσι, καὶ (c) κίερατα φύσιν ἀλλήλοις, καὶ (d) κροκοδείλιος ποιῆσι, καὶ τοιαῦτα ἀπορη (e) ἐρωτῶν διδάσκουσι τὸν νῦν. ΠΟΛ. Ἄλλ' ἐμὲ ἀμαθῆ καὶ ἀπαίδευτον εἶναι φήσουσιν,

And again,

—*franderet olus*—

So that this charge, to bring down lupines, eggs, &c. is a gibe upon that beggarly way of living, by which the cynics affected to shew their great contentedness.

(a) *παύσασθαι ληθεῖσι.*] An idiom, or particular way of speaking, put for *παύσασθαι ληρεῖν*.

(b) *τῶν ὅλων.*] Some of the ancient philosophers, as Epicurus, maintained, that the universe was made by chance. Others, as Aristotle, that it existed by necessity, i. e. had no beginning at all. Others, hitting on the truth, held that it was the work of an Almighty God. So Plutarch, in his life of Pericles, says of Anaxagoras, that he made neither chance, nor necessity, to be the maker, *τῶν ὅλων, of the universe, ἀλλὰ τὸν καθαρὸν νῦν, but the pure mind, i. e. God.* Lucian derides their endless disputes about things they had little or no certain knowledge of.

(c) *κίερατα φύσιν.*] Lucian here laughs at Chrysippus, who was the notorious author of many subtle, but silly arguments, and puzzling questions; to which he gave names, according to their natures: such as the Electra, the Achilles, the Crocodile, the Horner, &c. The Horning Sophism was this: "You have what you have not lost: you have not lost horns: therefore you have horns." Diog. Laert. in Chrysip.

(d) *κροκοδείλιος.*] *Chrysippus's Crocodile* was a sort of puzzling question. He himself puts it, in the following manner, to his purchaser, in Lucian's auction of the philosophers: "If a Crocodile had swallowed down your child, and told you he would spue him up again, provided you told him the truth, whether, or no, he intended so to do; in that case, whether of the two, would you say, the Crocodile was determined upon?" I suppose he means that, whether the person, whose child was swallowed, answered the Crocodile, you do, or, you do not, it would be equal;

κατηγορεῖν τῆς σοφίας αὐτῶν. ΔΙΟΓ. Σὺ δὲ (a) οἰμῶζειν αὐτοῖς  
 παρ' ἡμῶν λέγε. ΠΟΛ. Καὶ ταῦτα, ᾧ Διόγενες, ἀπαγγεῖλω. ΔΙΟΓ.  
 Τοῖς πλεσίοις δὲ, ᾧ Φίλτατον Πολυδεύκιον, ἀπαγγεῖλλε ταῦτα παρ'  
 ἡμῶν. "Τί, ᾧ μάταιοι, τὸν χρυσὸν φυλάττετε; τί δὲ τιμωρεῖσθε  
 " ἑαυτὰς, λογιζόμενοι τὴν τόκην, καὶ τάλαντα ἐπὶ τάλαντοις 5  
 " συντιθέντες, ἕς ῥη' ἓνα ὄβολον ἔχοντας, ἤκειν μέτ' ὀλίγων;" ΠΟΛ.  
 Εἰρήσεται καὶ ταῦτα πρὸς ἐκείνας. ΔΙΟΓ. Ἀλλὰ καὶ τοῖς  
 καλοῖς γε καὶ ἰσχυροῖς λέγε, Μεγίλλω τε τῷ Κορινθίῳ, καὶ  
 Δαμοξένῳ, τῷ παλαιῷ, ὅτι παρ' ἡμῶν ἔτε ἡ ξανθὴ κόμη, ἔτε τὰ  
 χαροπὰ ἢ μέλανα ὄμματα, ἢ (b) ἐρυθρῆμα ἐπὶ τῷ προσώπῳ ἔτι 10  
 εἰσίν, ἢ νεῦρα εὐτονα, ἢ ᾧμοι καστῆροί· ἀλλὰ πάντα μία ἡμῶν κόνη,  
 Φασί, κρηνία γυμνὰ τῷ κάλλει. ΠΟΛ. Οὐ' χαλεπὸν εἶδὲ ταῦτα  
 εἰπεῖν πρὸς τὴν καλὴν καὶ ἰσχυρὴν. ΔΙΟΓ. Καὶ τοῖς πνευσιν, ᾧ  
 Λάκων, (πολλοὶ δ' εἰσὶ, καὶ ἀχθόμενοι τῷ πράγματι, καὶ οἰκλιέροντες  
 τὴν ἀπορίαν) λέγε μήτε δακρύνει, μήτ' οἰμῶζειν, διηρησάμεν 15  
 ἐν ταῦτα ἰσοτιμίαν· καὶ ὅτι ὄνεται τὴν ἐκεί πλεσίως εἰδὲν ἀμείνονας  
 αὐτῶν. Καὶ τοῖς Λακεδαιμονίοις δὲ τοῖς (c) σοῖς, ταῦτα, εἰ δοκεῖ,  
 παρ' ἡμῶν ἐπιτίμησον, λέγων (d) ἐκλελύσθαι αὐτὰς. ΠΟΛ. Μηδὲν,  
 ᾧ Διόγενες, περὶ Λακεδαιμονίων λέγε· ἐ γὰρ ἀνέξομαι γε. "Α δὲ  
 πρὸς τὴν ἄλλην εἶρησθα, ἀπαγγεῖλω. ΔΙΟΓ. "Εάσωμην τέττας, 20  
 ἐπεὶ σοὶ δοκεῖ. Σὺ δὲ, οἷς προσῆτον, ἀπένεγκε παρ' ἡμῶν τὴν λόγην.

for the Crocodile could contradict either, and so still make sure of the morsel he had in his stomach.

(e) ἐρωτᾶν.] Alluding to the above practice of putting questions.

(a) οἰμῶζειν.] This is an usual expression in the Greek tongue. Horace hath adopted it into the Latin: "Nil sibi relictum præter, *Plorare.*"

(b) ἐρυθρῆμα.] Βάμμα κόκκινον, ἢ πυρρῆν: "A crimson or reddish tincture." *Bourdol.*—But I take it here, to signify the natural redness of the cheeks; because he here mentions several other, but still all of them natural qualities or perfections.

(c) σοῖς.] Pollux was a Lacedæmonian.

(d) ἐκλελύσθαι.] The Lacedæmonians were the hardiest and the bravest people in the world, while the strict laws of Lycurgus remained in force among them: *Patiens Lacedæmon.* Hor. Od.—But, in Lucian's days, and long before, they were grown very degenerate.



## ΔΙΑΛ. Ζ'. Πλέτων, ἢ κατὰ Μενίππυ.

Menippus here plagues a set of vile and effeminate kings, whose stories see in your dictionaries.

- ΚΡΟΙΣ.—Οὐ φέρομην, ὦ Πλέτων, Μένιππον τρυφῶν τὸν κύνα παροικῶντα. Ὡς ἢ ἐκεῖνον ποι κατάστητον, ἢ ἡμεῖς μετοικήσωμεν εἰς ἕτερον τύπον. ΠΛΟΥΤ. Τί δ' ὑμᾶς δεινὸν ἐργάζεται ὁμόνευρῶν; ΚΡΟΙΣ. Ἐπειδὴν ἡμεῖς οἰμώζομεν καὶ ἐνομεν, ἐκείνων 5 μεμνημένοι τῶν ἄνω, Μίδαο μὲν ἐτοσὶ τῷ χρυσίῳ, Σαρδανάπαλῳ δὲ τῆς πολλῆς τρυφῆς, ἐγὼ δὲ τῶν θεσσαυρῶν, ἐπιγελαῶ, καὶ ἐξονειδίζω, ἀνδράποδα καὶ (a) καθάρματα ἡμᾶς ἀποκαλῶν. Ἐνίοτε δὲ καὶ ἄδων, ἐπιταράττει ἡμῶν τὰς οἰμωγὰς, καὶ ὅλοις λυπηρὸς ἐστὶ. ΠΛΟΥΤ. Τί ταῦτά φασιν, ὦ Μένιππε; ΜΕΝ. Ἀληθῆ, ὦ Πλέτων. 10 Μισῶ γὰρ αὐτὸς ἀγενεὶς καὶ ὀλεθροῦς ὄντας· οἷς ἐκ ἀπέχρησε βιῶναι κακῶς, ἀλλὰ καὶ ἀποθανόντες ἐτι μίμνηται, καὶ περιέχονται τῶν ἄνω. Χαίρω τοιγαροῦν ἀνῶν αὐτῶν. ΠΛΟΥΤ. Ἄλλ' ἐχρή. λυπῶνται γὰρ ἐ μικρῶν τρεφόμενοι. ΜΕΝ. Καὶ σὺ μαραινεῖς, ὦ Πλέτων, ὁμόψυχοῦν ὦν τοῖς τούτων σεναγμοῖς; ΠΛΟΥΤ. Οὐδα- 15 μῶς, ἀλλ' οὐκ ἂν ἐβελήσοιμι σατίαζειν ὑμᾶς. ΜΕΝ. Καὶ μὲν, ὦ κακιοὶ Λυδῶν, καὶ Φρυγῶν, καὶ Ἀσσυρίων, οὕτω γινώσκετε, αἷς οὐδὲ παυσομένου μου. Ἐνθα γὰρ ἂν ἴητε, ἀκολουθήσω ἀνῶν, καὶ κατάδων καὶ καταγελαῶν. ΚΡΟΙΣ. Ταῦτα οὐχ ὕβρις; ΜΕΝ. Οὐκ· ἀλλ' ἐκεῖνα ὕβρις ἦν, ἃ ὑμεῖς ἐποιεῖτε, προσκυνοῦσθαι 20 ἀξιοῦντες, καὶ ἐλευθέροις ἀνδράσι (b) ἐντρυφῶντες, καὶ τοῦ θανάτου τὸ παράτατον οὐ μνημονεύοντες· τοιγαροῦν οἰμάζετε, πάντων ἐκείνων ἀφρημένοι. ΚΡΟΙΣ. Πολλῶν γε, ὦ θεοί, καὶ μεγάλων κτημάτων. ΜΙΔ. Ὅσος μὲν ἐγὼ χρυσοῦ. ΣΑΡΔ. Ὅσος δ' ἐγὼ τρυφῆς. ΜΕΝ. Εὐγε, ἔτω ποιεῖτε· ὀδύρεσθε μὲν ὑμεῖς· ἐγὼ δὲ, τὸ γινῶθι σαυτὸν, 25 πολλάκις συνείρων ἐπάσομαι ὑμῖν· Πρέπει γὰρ ἂν ταῖς τοιαυταῖς οἰμωγαῖς ἐπαδόμενον.

(a) καθάρματα.] *Katharisma*, properly signifies, the dirt that remains after cleansing any thing; but figuratively, a *wicked wretch*; because a person, offered as an expiatory sacrifice for the sins of the people, was supposed to bear all their crimes, and was called *κatharisma*. *Steph.* It may here, I think, signify either *you-off-scourings*, or figuratively, *you-vile*, or, *cursed-wretches*.

(b) ἐντρυφῶντες.] *Wantonly-abusing*, or, *abusing-by-way-of-sport*.



## ΔΙΑΔ. Γ'. Μενίππε, Ἀμφίλοχος καὶ Τροφώνης.

The impostures of some of the ancient oracles exposed.

MEN.—Σφά μέντοι, ᾧ Τροφώνης, καὶ Ἀμφίλοχε, νεκροὶ ὄντες, θεοὶ οἶδ' ὅπως νεῶν κατηξιώθητε, καὶ μάντις δοκεῖτε, καὶ οἱ μάλιστα τῶν ἀνθρώπων θεοί: ἡμᾶς ὑπειλήφασιν εἶναι. ΑΜΦ. Τί ἐν ἡμεῖς αἴτιοι, εἰ ὑπ' ἀνοίας ἐκείνοι τοιαῦτα περὶ νεκρῶν δοξάζουσι; MEN. Ἄλλ' ἐκ ἂν ἐδόξαζον, εἰ μὴ ζῶντες καὶ ἡμεῖς τοιαῦτα 9 ἱερατεύουσα, ὡς τὰ μέλλοντα προειδότες, καὶ προειπεῖν δυνάμενοι τοῖς ἐραμένοις. ΤΡΟΦ. ὦ Μένιππε, Ἀμφίλοχ' μὲν ἔτ' ἂν εἰδείη, ὅτι αὐτῷ ἀποκριτέον ὑπὲρ αὐτῶ.—Ἐγὼ δὲ ἤρωσ εἰμὶ, καὶ μαντεύομαι, ἢν τις κατέλθοι παρ' ἡμεῖς. Σὺ δ' ἴσθαις ἐκ (a) ἐπιδημηκέναι Λεβαθεῖα τοπαράπαν' ἐ γὰρ ἠπίστεις σὺ τότε. MEN. 10 Τί φῆς; εἰ μὴ ἐς Λεβαθεῖαν γὰρ παρελθῶ, καὶ ἰσαλμέν' ταῖς ἐθόνησι, γελώεις (b) μάζαν ἐν ταῖν χερσὶν ἔχων, ἰσπερῦσω διὰ τῆς φορῆς ταπεινῶ ὄντ' ἐς τὸ σήλαιον, ἐκ ἂν ἐδυνάμεν εἰδέναι ὅτι νεκρὸς εἶ, ὡσπερ ἡμεῖς, μόνη γουτεῖα διαφέρων.—Ἀλλὰ πρὸς τῆς μαντικῆς, τί δὲ ὁ ἤρωσ ἐστίν; Ἄγνω' γάρ. ΤΡΟΦ. Ἐξ ἀνθρώπων 15 τι καὶ θεῶ συνδέτον. MEN. Ὅ μῆτε ἀίθερ' ἐστίν, ὡς φῆς, μῆτε θεοί, καὶ συναμφότερόν ἐστιν. Νῦν ἐν πῶ σε τὸ θεῶ ἐκείνο ἡμίτομον ἀτελήλυθε; ΤΡΟΦ. Χρῆ', ᾧ Μένιππε, ἐν Βοιωτία. MEN. Οὐκ οἶδα, ᾧ Τροφώνης, ὅ, τι καὶ λέγεις: ὅτι μὲν τοι ὄλ' εἶ νεκρὸς, ἀκρίβῶς ἴρω.

(a) ἐπιδημηκέναι.] Not *aditise*, as in the other translation. but *peregrinatus-fuisse*, *to-have-sojourned-at*. See *Judic. Vocal. Sect. 2*.

(b) μάζαν.] *A cake*, which the consulters of Trophonius's oracle were wont to carry into his cave, to throw to serpents that were said to infest that place. Eras. in *Adag. de Trophon.*—I do not believe there was one serpent there, except the priest of the oracle, who made these cakes a perquisite. This imposture, probably, was an imitation of that of the priests of Bel, who daily got twelve great measures of flour, forty sheep, and six vessels of wine, sent in to that idol, till they were detected by the prophet Daniel, who exposed them to Cyrus. See the *hist. of Bel and the Dragon*.

## ΔΙΑΛ. ιά. Ἑρμῆ και Χάρων.

Accounts settled between Charon and Mercury.

ἙΡΜ. (a) — Λογισάμεθα, ὦ πορθμεῦ, εἰ δοκεῖ, ὅποσα μοι ἐφείλεις ἤδη, ὅπως μὴ αὐτίς ἐρίζωμέν τι περὶ αὐτῶν. ΧΑΡ. Λογισάμεθα, ὦ Ἑρμῆ· ἀμεινον γὰρ ὀρίσαι περὶ αὐτῶν, καὶ ἀπραγμονέσσειρον. ἙΡΜ. Ἄγκυραν ἐντεταμένῳ ἐκόμισα πέντε (b) δραχμῶν. 5 ΧΑΡ. Πολλῆ λέγεις. ἙΡΜ. Νῆ τὸν Ἀἰδωνίαι τῶν κέντε ἀνησάμεν, καὶ (c) τροπωτήρα δύο ὄβολῶν. ΧΑΡ. Τίθει πέντε δραχμάς, καὶ ὄβολὺς δύο. ἙΡΜ. (d) Καὶ ἀκίσσαν ὑπὲρ τῆ ἰσιῦ πέντε ὄβολὺς

(a) Λογισάμεθα.] I can see no reason for using this verb here, in the Aor. 1. med. subj. and am confident Lucian writ it Λογιζάμεθα.

(b) δραχμῶν.] The Grecian ὄβολος was equal in value to a penny-farthing, and the sixth part of a farthing, English money. Six ὄβολοι made the δραχμή, equal to seven pence three farthings. An hundred δραχμαὶ made the μνάα, or mina, equal to three pounds, four shillings, and seven pence. And sixty mina made the talent, equal to 193*l.* 15*s.* 00*d.* English. Arbuthnot.

(c) τροπωτήρα.] A strap of leather, with which the oar was tied to the σκαλμός, a piece of wood fixed on the bench of the boat, to secure the same oar, when it was not used. Potter's Antiq.

(d) Καὶ ἀκίσσαν.] I can make neither grammar nor sense of these words, considering them as a part of the sentence continued to κατέβαλον inclusive. I, therefore, would have the whole to stand thus, Καὶ ἀκίσσαν ὑπὲρ τῆ ἰσιῦ—σεντέ ὄβολὺς ἐγὼ κατέβαλον. In which position, I understand, Καὶ ἀκίσσαν ὑπὲρ τῆ ἰσιῦ, as a continuation of Mercury's speech above, and that he would have spoken these words immediately after ὄβολῶν, if Charon had not interrupted him by saying, Τιθεῖ, &c. By which interruption, or some slip of his memory, Mercury, when he comes to ἰσιῦ, forgets the price of the needle; but, making a pause, and thereby recollecting it, he then, intent upon nothing but the sum he had paid, suddenly breaks out into, σεντέ ὄβολὺς ἐγὼ κατέβαλον, *I paid down five oboli for it.*

ἐγὼ κατέβαλον. ΧΑΡ. Καὶ τέτρες προσίθει. ἜΡΜ. Καὶ κηρὸν, ὡς ἐπιπλάσαι τῷ σκαφιδίῳ τὰ ἀνεργότα, κῆ ἕλκας δέ, κῆ καλώδιον, ἀφ' ἧ τὴν (α) ὑπέραν ἐποίησας, δύο δραχμῶν ἄπαντα. ΧΑΡ. Εὖγε, ἀξια ταῦτα ἀνήσω. ἜΡΜ. Ταῦτά ἐσιν, εἰ μὴ τί ἄλλο ἡμᾶς διέλαθεν ἐν τῷ λογισμῷ. Πότε δ' ἔν ταῦτ' ἀποδάσειν φῆς; ΧΑΡ. Νῦν 5 μὲν, ὡ Ἐρμῆ ἀδύνατον. Ἦν δὲ λοιμός τις ἢ πώλεμα<sup>ϑ</sup> καλαπέμψῃ ἀθρόως τίνας, ἐνέσαι τότε (β) ἀποκερδάναι ἐν τῷ πλήθει παραλογιζόμενον τὰ πορθητῆα. ἜΡΜ. Νῦν ἐν ἐγὼ καθεδῆμαι, τὰ κάκιστα εὐχόμενα<sup>ϑ</sup> γενέσθαι, ὡς ἂν ἀπὸ τέτων ἀπολαύοιμι. ΧΑΡ. Οὐκ ἔσιν ἄλλως, ὡ Ἐρμῆ. Νῦν δ' ὀλίγοι, ὡς ὄρας, ἀφικνεῖσθαι ἡμῖν 10 εἰρήνη γάρ. ἜΡΜ. Ἀμεινον ἔτως, εἰ κῆ ἡμῖν παρατείνοιτο ὑπὸ σε τὸ ὄφλημα. Πλὴν ἀλλ' οἶμὲν παλαιοί, ὡ Χάρων, οἶσθα οἷοι παρεγγίνοντο ἀνδρεῖοι ἄπαντες, αἵματ<sup>ϑ</sup> ἀνάπλω, κῆ τραυματῆαι οἱ πολλοί· νῦν δὲ ἢ Φαρμάκ<sup>ϑ</sup> τις ὑπὸ τῆ παιδὸς ἀποθανῶν, ἢ ὑπὸ τῆς γυναικὸς, ἢ ὑπὸ τρυφῆς ἐξωδηκῶς τὴν γαστέρα, κῆ τὰ σκέλη· ὠχροὶ γάρ 15 ἄπαντες, κῆ ἀγενεῖς, ἐδὲ ὅμοιοι ἐκείνοις. Οἱ δὲ πλεῖστοι αὐτῶν διὰ κρημάτα ἤκασιν, ἐπιβλεπόντες ἀλλήλοις, ὡς εἰκόασι. ΧΑΡ. Πάνυ γὰρ περιπόθητά ἐσι ταῦτα. ἜΡΜ. Οὐκ ἔν ἐδ' ἐγὼ δόξαιμι ἂν κίμαρτάνειν, πικρῶς ἀπαιτῶν τὰ ὀφειλόμενα παρὰ σῶ.

(α) ὑπέραν ] *Funem quo antennarum cornua transferuntur, a rosse by which the ends of sail-yards are traversed.* Steph. There are two belonging to each yard, one being fastened to each yard-arm, or end of the sail-yard, either to draw the sail fuller to the wind, that is, to *fill it*, as the expression is, or to let it go slanting off, that is, to *back it*, as it is also said. They are called the *braces*.

(β) ἀποκερδάναι.] We must not suppose, that Charon made this gain, by cheating the shades. That was impossible, because each, bringing down but his bare *ναῦλον*, or passage-piece, could not be cheated of more. The case was, the toll of the infernal ferry belonged not to Charon, but to Æacus, who rented it from Pluto. But Charon, being the collector of it, might have cheated Æacus, when he ferried over the dead in such crowds, that it was hard for any one, but himself, to know how many he took over, at a time. This appears from Dial. XXIII. Paragr. 8. concerning Æacus.

## ΔΙΑΛ. 16. Πλάτων &amp; Ἑρμῆ.

The four following dialogues expose the abject and base trade of legacy-hunting.

- ΠΛΟΥΤ.—Τον γέροντα οἶσθα, τὸν πάνυ γεγηρακότα λέγω, τὸν πλῆσιον Εὐκράτην, ᾧ παῖδες μὲν ἕκ εἰσιν, οἱ τὸν κλῆρον δὲ θηρῶντες πεντακισμύριοι. ἙΡΜ. Ναί, τὸν Σικυῶνιον φησ' τί ἔν; ΠΛΟΥΤ. Ἐκεῖνον μὲν, ᾧ Ἑρμῆ, ζῆν ἕασον ἐπὶ τοῖς ἐννεηκούλαι ἔτεσιν, ἃ βεβίωκεν, 3 ἔπιμετρήσας ἄλλα τοσαῦτα (εἶγε οἶόν τε ἦν) καὶ ἔτι πλείω τῶν δὲ γε κόλακας αὐτῷ, Χαρίνον τὸν νέον, καὶ Δάμανα, καὶ τῶν ἄλλων κατάσπασον ἐφεξῆς ἅπαντας. ἙΡΜ. Ἄτοπον ἂν δόξοις τὸ τοῖστων. ΠΛΟΥΤ. Οὐ μὲν ἔν, ἀλλὰ δικαιοτάτον. Τί γὰρ ἐκεῖνοι παθόντες εὐχονται ἀποθανεῖν ἐκεῖνον, ἢ τῶν χρημάτων ἀντιποιεῖναι, ἔδεν 10 προσήκοντες; Ὁ δὲ πάντων ἐστὶ μιαινότατον, ὅτι καὶ τοιαῦτα εὐχόμενοι, ἑμῶς δερατεύουσιν ἢ γε τῷ φανερῷ καὶ νοσῶντι, ἃ μὲν βεβύονται, πᾶσι προόδηλα. θύσειν δὲ ἑμῶς ὑπισχνῶνται ἢν βίασῃ, καὶ ὅλας, (a) ποικίλη τίς ἢ κόλακεία τῶν ἀνδρῶν. Διὰ ταῦτα, ὁ μὲν ἔσθ' ἀδανάτῃ, οἱ δὲ προαπίπτωσαν αὐτῷ μάτην ἐπιχανόντες. ἙΡΜ. 15 Γελοῖα πείσονται, πάντῃροι ὄντες· πολλὰ κακῶν εἶ μάλα διασκευολεῖ αὐτῶς, καὶ ἐπιελπίζει καὶ ὅλας, ἀεὶ θανόντι ἰοικῶς, ἔρρωται πολὺ μᾶλλον τῶν νέων. Οἱ δὲ, ἡδὴ τὸν κλῆρον ἐν σφίσι διηρημένοι βόσκονται, ζῶν μακαρίαν πρὸς ἑαυτῶς τιθέντες. ΠΛΟΥΤ. Οὐκ ἔν ὁ μὲν, ἀποδυσάμεν τὸ γῆρας, ὥσπερ Ἰόλειος, ἀνηβησάτω οἱ δ' ἀπὸ 16 μίσσαν τῶν ἐλπίδων, τὸν ὄνειροποληθέντα πλεῖτον ἀπολιπόντες, ἡκέτωσαν ἡδὴ κακοὶ (b) κακῶς ἀποθανόντες. ἙΡΜ. Ἀμέλησον, ᾧ Πλάτων. (c) μετελεύσομαι γὰρ σοι ἡδὴ αὐτῶς κατ' ἓνα ἐξῆς.

(a) ποικίλη.] Ποικίλος, properly, signifies *party-coloured*, or, *of-divers-colours*. And I take the meaning to be, that the cringing behaviour of these men is not of a piece; for, at the same time that their designs are palpable, they make shew of the greatest concern, by sacrificing, &c.

(b) κακῶς.] *Like Villains*.

(c) μετελεύσομαι.] The English expression, *I-will-go-for*, seems to me to come fuller up to μετελεύσομαι than *accersam*, which, strictly signifies, *I-will-cite-before* you. Μετέρχομαι is often taken in a more extraordinary signification than this, which is that of, *Ulciscor*, as τῶς φορέας τοῦ πατρὸς μετέλ-

Ἐπὶ δὲ, οἶμαι, εἰσί. ΠΛΟΥΤ. Κατάσπα' ὁ δὲ (a) παραπέμψει ἕκαστον, ἀντὶ γέροντι⊕ αὐδὶς ἔφηβ⊕ γενόμεν⊕.

θον, in Dial. XVIII. Which sense, I suppose, it borrows from its more natural one of *persequor*, or *assequor*, "to overtake the guilty."

(a) παραπέμψει] The other translation renders this word, *mittet*. But παραπέμπω most commonly signifies *deduco*, *to-attend*, or *wait-upon-a-person-from-one-place-to-another*:— never, *mittito*. So that παραπέμψει, here, means, (as we commonly say in English) *He-will-attend-upon*, or, *see-each-of-them*, to his grave.

ΔΙΑΛ. ιγ'. Τερψίων⊕ κὶ Πλάτων⊕.

ΤΕΡΨ.—Τοῦτο, ᾧ Πλάτων, δίκαιον, ἐμὲ μὲν τεθνάναι τριάκοντα ἔτη γεγονότα, τὸν δὲ ὑπὲρ τὰ ἐννεήκοντα γέροντα. Θέκριτον ζῆν ἔτι; ΠΛΟΥΤ. Δικαιότατον μὲν ἔν, ᾧ Τερψίων, εἰ γε ὁ μὲν ζῆ, μηθένα εὐχόμεν⊕ ἀποθανεῖν τῶν φίλων. Σὺ δὲ παρὰ πάντα τὸν χρόνον ἐπεβύλευες αὐτῷ, περιμένων τὸν κλῆρον. ΤΕΡΨ. Οὐ γὰρ ἐχεῖν 5 γέροντα ὄντα, κὶ μηκέτι χρῆσασθαι τῷ πλῆθει αὐτὸν δυνάμενον, ἀπελθεῖν τῆ βίᾳ, παραχωρήσαντα τοῖς νέοις; ΠΛΟΥΤ. Καινὰ, ᾧ Τερψίων, νομοθετεῖς, τὸν μηκέτι τῷ πλῆθει χρῆσασθαι δυνάμενον εὐρὸς ἡδονῆν ἀποθνήσκειν. Τὸ δὲ ἄλλως ἢ Μοῖσα κὶ ἡ Φύσις διατάξεν. ΤΕΡΨ. Οὐκοῦν ταύτην αἰτιᾶμαι τῆς διατάξεως. Ἐχρῆν γὰρ τὸ 10 πρᾶγμα ἐξῆς πῶς γίνεσθαι, τὸν πρεσβύτερον, πρότερον, κὶ μετὰ τῆτον, ὅσις κὶ τῇ ἡλικίᾳ μετ' αὐτὸν ἀνασπρέθεσθαι δὲ μηδαμῶς, μηδὲ ζῆν μὲν τὸν ὑπέργηρον, ὀδόντας τρεῖς ἔτι λοιπὰς ἔχοντα, μέγιστος ὄρῳντα, οἰκίταις τετρασίν ἐπικεκυφότα, κορύζης μὲν τὴν ῥίνα, λήμης δὲ τῆς ὀφθαλμῶς μεσὸν ὄβλα, ἔδεν ἔτι ἡδὺν εἰδότα, ἔμφυχόν τινα 15 τάφον ὑπὸ τῶν νέων καταγελώμενον, ἀποθνήσκειν δὲ καλλίστως, κὶ ἱρρωμενεστάτως νεανίσκος. Ἄνω γὰρ ποταμῶν τῆτό γε. Ἡ τὸ τελευταῖον εἶδέναι ἐχεῖν, ὅτε (a) κὶ (b) τεθνήξεται τῶν γερόντων

(a) κ.] I can fix no satisfactory meaning to this particle, in this place.

(b) τεθνήξεται.] I take this to be the first fut. mid. as it were from *τεθνήκω*. Hedericus gives *τεθνήξομαι*, as well as

ἕκαστος, ἵνα μὴ μάτην ἂν ἐνίς ἐθεράπευον. Νῦν δὲ τὸ τῆς παροι-  
 μίας, Ἡ ἄμαξα τὸν βῆν πολλὰκις ἐκφέρει. ΠΛΟΥΤ. Ταῦτα  
 μὲν, ὡς Τερψίαν, πολὺ συνετώτερα γίνεται, ἢ περ σοὶ δοκεῖ. Καὶ  
 ὑμεῖς δὲ τί παθόντες ἀλλοτρίοις (a) ἐπιχαινέτε, καὶ τοῖς ἀτέκνοις  
 5 τῶν γερόντων (b) εἰσποιεῖτε, φέροντες αὐτοῖς; Τοιγαρῶν γέλατα ὀφλι-  
 σκάνετε, πρὸς ἐκείνων κατορυτόμενοι· τὸ καὶ πρᾶγμα τοῖς πολλοῖς  
 ἡδισον γίνεται. Ὅσα γὰρ ὑμεῖς ἐκείνους ἀποθανεῖν εὐχέσθε, τοῦτο  
 ἅπανσιν ἠδὺ προαποθανεῖν ὑμᾶς αὐτῶν. Καινὴν γὰρ τινα ταύτην  
 10 τέχνην ἐπιενοήκατε, γραῶν καὶ γερόντων ἐρῶντες· καὶ μάλιστα εἰ ἀτέκνοι  
 εἴεν. Οἱ δὲ ἔντεκνοι, ὑμῖν ἀνέραςοι· καίτοι πολλοὶ ἤδη τῶν  
 ἐρωμένων συνέντες ὑμῶν τὴν πανεργίαν τῷ ἔρωτι, ἢ καὶ τύχῳσι  
 παιῖδας ἔχοντες, μισεῖν αὐτοὺς πλάττονται, ὡς καὶ αὐτοὶ ἐρασὰς  
 ἔχουσιν. Εἶτα ἐν ταῖς διαθήκαις, ἀπεκλείσθησαν μὲν οἱ πάσαι  
 δωροφορήσαντες· ὁ δὲ παῖς, καὶ ἡ φύσις, ὡσπερ εἰς δίκαιον, κρατῆσι

θανῆμαι, as a first fut. mid. to the verb θνήσκω: but it is to be understood that each is borrowed to θνήσκω, from similar present tenses; that is, as τεθνήξομαι cannot really be formed from θνήσκω, but from τεθνήκω; so θανῆμαι must come from its similar theme θανῶ, though neither τεθνήκω nor θάνω are used in the Greek tongue. This I have said for the sake of beginners, who are also to observe, that all borrowed tenses (with which the Greek language vastly abounds) are formed from their natural present tenses, generally out of use; as ἔρχομαι hath the fut. 1. mid. ἐλευτομαι from ἐλύθω, not used.

(a) ἐπιχαινέτε.] Ἐπιχαινέτε, *inhiatis*. Bourdoi. from a MS.

(b) εἰσποιεῖτε.] Εἰσποιεῖω, says Stephanus, sonat *facio-intra*, i. e. *facio-ut-sit-intra*, &c. velut, *introduco*; and hence he shews, it hath been used to signify *adopto* to *adopt*, or *fix* a person *in* one's family. But it appears from his quotations that, when it signifies to *adopt*, it hath after it the accusative case of the person; and, indeed, here, I think one cannot but understand ὑμᾶς. The received sense of εἰσποιεῖτε, here, hath been, *vosmet-in-adoptio-nem-traditis*, which, in my translation, I alter no other way than by putting *inducitis* instead of *traditis*. And yet, after all, I cannot help thinking that, here, (if we consider the dative case ἀτέκνοις) εἰσποιεῖτε will better signify *vosmet-insinuat*



πάντων· οἱ δὲ, ὑποπρίεσι τὲς ὀδόντας, ἀποσμουγύντες. ΤΕΡΨ.  
 Ἀληθῆ ταῦτα φῆς. Ἐμῆ γὰρ Θέκριτε ὅσα κατέφαγεν, αἰ  
 τεβνήξουσιν δοκῶν, καὶ ὅποτε ἴσοιμι, ὑποσύνων, καὶ μύχιόν τι καθάπερ  
 ἐξ ἄς νεοτῆς ἀτελής ὑποκράζων; Ὡς ἔγωγε ὅσον αὐτίκα οἰόμεν 5  
 ἐπιθήσειν αὐτὸν τῆς σοφῆ, ἔπεμπον τὰ πολλὰ, ὡς μὴ ὑπερβάλλοιτό  
 με οἱ ἀντερασαὶ τῆ μεγαλοδωραῖ. Καὶ τὰ πολλὰ ἰπὸ Φροντίδων  
 ἀγρυπνῶ ἐκείμην, ἀριθμῶν ἕκαστα, καὶ διατάττων. Ταῦτα γὰρ  
 μοι καὶ τῆ ἀποθανεῖν αἰτία γεγένηται, ἀγρυπνία καὶ Φροντίδες· ὁ δὲ,  
 τοσῶτόν μοι δίλειαρ καταπιῶν, ἐφεισθήκει θαιτιομένα πρᾶν ἐπιγελαῶν.  
 ΠΛΟΥΤ. Εἶγε, ὦ Θέκριτε, ζῶης ἐπιμήκισον, πλετῶν ἄμα, καὶ τῶν 10  
 τοιούτων καταγελαῶν· μηδὲ πρότερόν γε σὺ ἀποθάνοις, ἢ προπέμψεις  
 πάντας τὲς κόλακας. ΤΕΡΨ. Τέτο μὲν ὦ Πλέτων, καὶ ἐμοὶ ἤδισον  
 ἤδη, εἰ καὶ Χαριάδης προτινῆζεται Θεκριτε. ΠΛΟΥΤ. Θάρρει,  
 ὦ Τερψίαν καὶ Φειδων γὰρ, καὶ Μέλαντι, καὶ ὅλων ἅπαντες  
 προελεύονται αὐτῆ ὑπὸ ταῖς αὐταῖς Φροντίσιν. ΤΕΡΨ. Ἐπαῖνά 15  
 ταῦτα. Ζῶης ἐπιμήκισον, ὦ Θεκριτε.

ΔΙΑΛ. ἰδ'. Ζηνοφάντι καὶ Καλλιθημιδῶ.

ΖΗΝ.—Σὺ δὲ, ὦ Καλλιθημιδῶ, πῶς ἀπίθανες; Ἐγὼ μὲν γὰρ  
 ὅτι, παρᾶσιτι ὦν Δεινίς, πλεόν τῆ ἱκανῆ ἔμφαγῶν, ἀπεπνίγην,  
 οἶσθα· παρῆς γὰρ ἀποθνήσκοντί μοι. ΚΑΛ. Παρῆν, ὦ Ζηνοφάντες.  
 Τὸ δὲ ἐμὸν, παρᾶδοχὸν τι ἐγένετο. Οἶσθα γὰρ καὶ σὺ παρ Πτοιόδωρον  
 τὸν γέροντα. ΖΗΝ. Τὸν ἀτεκνον, τὸν πλάσσειν, ὦ σε τὰ πολλὰ  
 ἔθειν συνόντα; ΚΑΛ. Ἐκείνον αὐτὸν ἀεὶ ἐδρεπέουον, ὑπισχνόμεν 5  
 (a) ἐπ' ἐμοὶ τῷ κληροτόμῳ τεβνήξουσιν· ἐπεὶ δὲ τὸ πρᾶγμα ἐς

(a) ἐπ' ἐμοὶ τῷ κληροτόμῳ.] *Me heredede.* Much the same way doth Budæus (as Stephanus observes) render ἐπί, παῖσι δυὸ τελευτῶν, *decedens, relictis duobus filiis*; and Stephanus, in the class of phrases, where ἐπί is taken for *cum*, quotes this out of *Herodian*, τῆς ἐπὶ παῖσι διαδόχοις τελευτήσαντας, *who died, leaving children their successors.* Though it still appears to me a harsh and extraordinary mode of expression.

- μήκιστον ἐπιγίνεται, καὶ ὑπὲρ τὸν Τιθωνὸν ὁ γέρον ἐΐζη, ἐπίτομον τινα ὁδὸν ἐπὶ τὸν κλῆρον ἐξεῦρον. Πριάμεν γὰρ Φάρμακον, ἀνέπεισα τὸν οἰνοχόον, ἐπειδὴν τάχις αὐτὸν Πτοιοδάρω αἰτήτη πωεῖν (πίνει δ' ἐπικικῶς) ζωρότερον ἐμβάλλοντα ἐς κύλικα, ἐτοιμον ἔχειν αὐτὸ, καὶ
- 5 ἐπιδῆναι αὐτῷ. Εἰ δὲ τῆτο ποιήσει, ἐλεύθερον ἐπαμοσάμην ἀφήσειν αὐτόν. ΖΗΝ. Τί ἔν ἐγένετο; Πάνυ γὰρ τι παράδοξον ἐρεῖν ἔοικας. ΚΑΛ. Ἐπεὶ τοῖνον λυτάμενοι ἤκομην, δύο ἤδη ὁ μειρακίτικῶν κύλικας ἐτοιμῶς ἔχων, τὴν μὲν τῷ Πτοιοδάρω, τὴν ἔχυσαν τὸ Φάρμακον, τὴν δ' ἑτέραν ἐμοί, σφαλῆς ἐκ οἷδ' ὅπως, ἐμοὶ μὲν τὸ Φάρμακον, Πτοιο-
- 10 δάρω δὲ τὸ ἀφάρμακτον ἐπέδωκεν. Εἶτα ὁ μὲν ἔπινεν ἔγω δὲ αὐτίκα μάλα ἐκτάδην ἐκείμην, ὑποβολιμαῖῶν ἀντ' ἐκείνα νεκρός. Τί τῆτο γελάς, ὦ Ζηνόφαντες; Καὶ μὴν ἐκ ἔδει γε ἐταίρω ἀνδρὶ ἐπιγελαῖν. ΖΗΝ. Ἀσεῖα γὰρ, ὦ Καλλιδημίδη, πέπονθας. Ὁ γέρον δὲ τί πρὸς ταῦτα; ΚΑΛ. Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον.
- 15 Εἶτα συνείς, οἶμαι, τὸ γεγενημένον, ἐγέλα καὶ αὐτὸς οἶά γε ὁ οἰνοχόῶν εἰργασαί. ΖΗΝ. Πλὴν ἀλλ' ἔδῃ σε τὴν ὁδὸν ἐπίτομον ἐχρῆν τραπίσσαι. Ἦκε γὰρ ἂν σοὶ διὰ τῆς λωφῶρος ἀσφαλῆτερον, εἰ καὶ ὀλίγω βραδύτερῶν ἦν.

ΔΙΑΛ. εἶ. Κνήμωνῶ καὶ Δαρνίππῶ.

- ΚΝΗΜ.—Τοῦτο ἐκεῖνο τῆς παροιμίας, Ὁ νεβρὸς τὸν λεόντα. ΔΑΜ. Τί ἀγανακτεῖς, ὦ Κνήμων; ΚΝΗΜ. Πονθάνη ὁ, τί ἀγανακτῶ; Κληρονόμον ἀκῆσιῶν καταλέλοιπα, κατατυφισθεῖς ὁ ἀθλιῶν, ἧς ἐσκέλομην ἂν μάλιστα σχεῖν τὰ μὲν, παραλιπῶν. ΔΑΜ.
- 5 Πῶς τῆτ' ἐγένετο; ΚΝΗΜ. Ἐβράδαιον τὸν πάνυ πλέσιον ἀτεκνον ὄντα, ἐδεράπευον (α) ἐπὶ θανάτῳ κἀκεῖνῶν ἐκ ἀηδῆς τὴν θεραπείαν

(α) ἐπὶ θανάτῳ.] *Sub mortem*, i. e. *imminente morte*. In this, I follow the other translation, having nothing certain to offer to the contrary, except that I intirely doubt whether ἐπὶ hath ever before been used in such a sense; and, therefore, think it a very strained acceptation of it. It may, perhaps, with some reason, be taken for *propter*, as in the phrases, ἐπ' ἀγάθῳ, and ἐπὶ κερδεῖ, but that, probably, Lucian, if he had intended that sense, would have chosen to say,



προσίοτο. Ἐδοξε δὴ μοι καὶ σοφὸν τῷ εἶναι, θίσθαι διαθήκας ἐς τὸ φανερόν, ἐν αἷς ἑκείνῳ καταλείπειν τὰ μὲν πάντα, ὡς κἀκεῖν<sup>Ⓞ</sup> ζηλώσει, καὶ τὰ αὐτὰ πράξει. ΔΑΜ. Τί ἔν δὴ ἐκείν<sup>Ⓞ</sup>; ΚΝΗΜ. Ὅ, τι μὲν (α) ἔν αὐτὸς ἐνέγραψε ταῖς ἑαυτῷ διαθήκαις, ἐκ οἶδα. Ἐγὼ γὰρ ἔφην ἀπέθανον, τῷ τέγγυς μοι ἐπιπεσόντ<sup>Ⓞ</sup> καὶ νῦν Ἐρμόλαος ἔχει τὰ μὲν, ὡσπέρ τις (β) λάβραξ καὶ τὸ (γ) ἄγκιστρον τῷ δελίατι συγκατασπάσας. ΔΑΜ. Οὐ μόνον, ἀλλὰ καὶ αὐτὸν σε τὸν ἀλίεα. Ὡσε σόφισμα κατὰ σεαυτῷ συντίθηκας. ΚΝΗΜ. Ἔοικα. Οἰμάζω τοιγαρεῖν.

ἐπὶ κλήρῳ. I should think, "*usque ad, even to, θανάτῳ, his very death,*" a natural sense, but that, then, it should be θάνατον. Yet Stephanus says, that the dative case for the accusative, after ἐπὶ, is used, and instances in the expression, συνελάμβανεν ἐπὶ θανάτῳ, in Lucian, which you may find in Dial. XVIII. These I propose but as conjectures; though, perhaps, this last sense amounts to somewhat more.

(α) ἐν.] *Therefore, i. e. because you left him your fortune.* This ἐν is, with a little sort of humour, repeated by Cnemon.

(β) λάβραξ.] *Lucius, the pike-fish.*

(γ) ἄγκιστρον τῷ δελίατι.] *The hook, by which he thought to catch Hermolaus, was his last will, and the bait was his fortune, which he pretended to leave him.*

#### ΔΙΑΛ. 15. Χάρανος καὶ Ἑρμῆς.

Charon and Mercury stripping the Shades, before they take them aboard.

ΧΑΡ.—Ακέσατε ὡς ἔχει ὑμῖν τὰ πράγματα. Μικρὸν ὑμῖν, ὡς ὁρᾶτε, τὸ σκαφίδιον, καὶ ὑπόσταθρον ἔστι, καὶ διαρρεῖ τὰ πολλὰ καὶ ἔν τραπήῃ ἐπὶ θάτερα, οἰχήσεται περιτραπῖν. Ὑμεῖς δὲ, τοσῶτον ἄμα ἦκατε, πολλὰ ἐπιφερόμενοι ἕκαστος. Ἦν ἔν μετὰ τέτων ἐμῶντε, δέδια μὴ ὑστερον μετανοήσετε καὶ μάλιστα ὅπόσοι νεῖν ἐκ ἐπίσασθε. ΝΕΚΡΟΙ. Πῶς ἔν ποιήσαντες εἰπλοῦσμεν; ΧΑΡ.<sup>5</sup> Ἐγὼ ὑμῖν φράσω. Γυμνὸς ἐπιβαίνειν χρῆ, τὰ περιττὰ ταῦτα

- πάντα ἐπὶ τῆς ἡόνος καταλιπόντας· μόλις γὰρ ἂν κ' ἔτω δεξαίτε  
 ἡμᾶς τὸ πορθμεῖον.—Σοὶ δὲ, ᾧ Ἑρμῆ, μελήσει τὸ ἀποτέτι μῆδενα  
 παραδέχεσθαι αὐτῶν. ὅς ἂν μὴ ψιλὸς ᾖ, κ' τὰ (α) ἔπιπλα, ὡσπερ  
 ἔφην, ἀποβαλὼν. Παρὰ δὲ τὴν ἀποβαθραν ἐσῆς, διαγίνωσκε  
 5 αὐτὸς, κ' ἀναλάμβανε, γυμνὸς ἐπιβαίνειν ἀναγκάζων. ἙΡΜ.  
 Εὖ λέγεις· καὶ ἔτω ποιήσωμεν.—Καὶ ἔτσσι τίς ὁ (b) πρῶτός  
 ἔσι; ΜΕΝ. Μένιππος ἔγωγε. Ἄλλ' ἰδὲ ἡ πῆρα μοί, ᾧ Ἑρμῆ,  
 κ' τὸ βάκτρον, ἐς τὴν λίμνην (c) ἀπορρίφθη· τὸν τρίωνα δὲ ἐδ'  
 ἐκόμισα, εὖ ποιῶν. ἙΡΜ. Ἐμβαινε, ᾧ Μένιππε, ἀνδρῶν ἄρισε,  
 10 κ' τὴν προεδρίαν ἔχε παρὰ τὸν κυβερνήτην ἐφ' ὑψηλῆ, ἄς ἐπισκοπῆς  
 ἀπαντας. Ὁ καλὸς δὲ ἔτ' τίς ἔσι; ΧΑΡ. Χαρμόλεως ὁ  
 Μεγαρικὸς ἐπίερας· ἔ τὸ φίλημα διτάλαντον ἦν. ἙΡΜ.  
 Ἀπόδιθ· τοιγαρῶν τὸ κάλλος, κ' τὰ χεῖλη αὐτοῖς φιλήμασι, κ'  
 τὴν κόμην τὴν βαθεῖαν, κ' τὸ ἐπὶ τῶν παρειῶν ἐρύθημα κ' τὸ δέσμα  
 ὅλον. Ἐχει καλῶς· εὐζωνος εἶ· ἐπίβαινε ἤδη. Ὁ δὲ τὴν πορφυ-  
 ρίδα ἔτσσι, κ' τὸ διάδημα, ὁ βλοσυρὸς, τίς ἂν τυγχάνεις; ΛΑΜΠ.  
 Λάμπιχος, Γελάων (d) τύραννος. ἙΡΜ. Τί ἔν, ᾧ Λάμπιχε,  
 τσαῦτα ἔχων πάρει; ΛΑΜΠ. Τί ἔν ἐχρῆν, ᾧ Ἑρμῆ, γυμνὸς  
 ἦκειν τύραννον ἄνδρα; ἙΡΜ. Τύραννον μὲν ἔδαμῶς, νεκρὸν δὲ  
 20 μάλα ὡσεὶ ἀπόθ' ταῦτα. ΛΑΜΠ. Ἰδὲ σοὶ ὁ πλῆτος ἀπέρριπται.  
 ἙΡΜ. Καὶ τὸν τίφον ἀπορρίψον, ᾧ Λάμπιχε, κ' τὴν ὑπεροψίαν  
 βαρῆσει γὰρ τὸ πορθμεῖον συνεμπέσοντα. ΛΑΜΠ. Οἰκῶν ἀλλὰ  
 τὸ διάδημα ἱασόν μὲ ἔχεν, κ' τὴν ἐφεστρίδα. ἙΡΜ. Οὐδαμῶς,  
 ἀλλὰ κ' ταῦτα ἄφες. ΛΑΜΠ. Εἶεν. Τί ἔτι; Πάντα γὰρ  
 25 ἀφῆκα, ὡς ὄρεῖς. ἙΡΜ. Καὶ τὴν ἀμότητα, κ' τὴν ἄνοιαν, κ' τὴν  
 ὕβριν, κ' τὴν ὀργὴν κ' ταῦτα ἄφες. ΛΑΜΠ. Ἰδὲ σοὶ, ψιλὸς

(a) ἔπιπλα.] What we call, in English, moveables; but, strictly, such things as can be carried aboard a ship; the word being derived from ἐπὶ and πλῆα, *navis*.

(b) πρῶτός.] Menippus, as has already been observed, hanged himself. As he, therefore, left the world, of his own accord, he is here represented as coming boldly on, the foremost to the ferry.

(c) ἀπορρίφθη.] It must be read ἀπερρίφθη, the Aor 1. pass. Bourdololetius has it ἀπορρίφθω, and says, "Sana lectio, quam inutiliter tentant." But, be it never so sound, I confess, I know not in what mood, tense, and person, to find it.

(d) τύραννος.] King, in the original signification of the word.

εἰμι. ἜΡΜ. Ἐμβαίνει ἤδη. Σὺ δὲ ὁ παχὺς, ὁ πολὺσαρκος, τίς εἶ; ΔΑΜ. Δαμασίας ὁ ἀθλητής. ἜΡΜ. Ναὶ ἴοικας. Οἶδα γὰρ σὶ πολλάκις ἐν ταῖς παλαίστραις (a) ἰδών. ΔΑΜ. Ναί, ᾧ Ἐρμῆ ἄλλὰ παραδέξαι με γυμνὸν ὄντα. ἜΡΜ. Οὐ γυμνὸν, ᾧ βέλτιστε, τοσαύτας σάρκας περιβεβλημένον ὥστε ἀπόδυθι αὐτάς, 5 ἐπεὶ καταδύσεις τὸ σκάφος, τὸν ἕτερον πόδα ὑπερθεῖς μόνον. Ἄλλὰ καὶ τὲς σεφάνες τέτες ἀπόρριψον, καὶ τὰ κηρίγματα. ΔΑΜ. Ἴδός σοι γυμνός, ὡς ὄρᾳς, ἀληθῶς εἰμι, καὶ (b) ἰσοστάσιος τοῖς ἄλλοις νεκροῖς. ἜΡΜ. Οὕτως ἀμεινον ἀεαρή εἶναι ὥστε ἔμβαίνει.—Καὶ σὺ δὲ τὸν πλεῖτον ἀποθέμενος, ᾧ Κράτων, καὶ τὴν 10 μαλακίαν δὲ προσίτι, καὶ τὴν τρυφήν, μηδὲ τὰ (c) ἐντάφια κόμιζε, μηδὲ τὰ τῶν προγόνων ἀξιώματα. Κατάλιπε δὲ καὶ γένος, καὶ δόξαν, καὶ εἶποτέ σε ἡ πόλις ἀνεκέρυξεν (d) εὐεργέτην δηλονότι, καὶ τὰς τῶν ἀνδραγίων ἐπιγραφάς· μηδὲ ὅτι μέγαν τάφον ἐπὶ σοὶ ἔχουσιν λέγε· βαρύνει γὰρ καὶ ταῦτα μνημονούμενα. ΚΡΑΤ. 15 Οὐκ ἐκὼν μὲν, ἀπόρριψα δέ. Τί γὰρ ἂν καὶ πάθοιμι; ἜΡΜ.

(a) ἰδών.] Mercury had seen him in the palæstræ, because he was the god of wrestling.

(b) ἰσοστάσιος.] *Par-ponderare*. I cannot see why the other translation renders it *simili statura*, when the word is plainly compounded of *ἴσος*, *equalis*, and *στάσις*, *statera*, a balance; or, rather, *ἴσημι*, *pondero*: which signification of *ἴσημι* is to be found in Stephanus.

(c) ἐντάφια.] Nor do I know why this has been rendered *epitaphia*. When the dead had been great men, or officers of state, their ἐντάφια, or *funeral garments*, were the robes or dress that belonged to their office or station, and must, therefore, have been grand and costly. So, when Misenus, Æneas's trumpeter, lies dead, in Virgil, the poet says,

*Purpureasque super vestes, velamina nota,  
Conjiciunt.*—

And, when Pallas, the general of the Arcadians, lies in the same condition,

*Tum geminas vestes, auroque ostroque rigentes,  
Extulit Æneas.*

(d) εὐεργέτην.] *Beneficum*. The word *benefactor* hath not been used by any classical writer, though *malefactor* has; which is odd. And yet I cannot but think it a just and natural word, and the most expressive of εὐεργέτης.

βαβαί. Σὺ δὲ ὁ ἔνοπλος, τί βελεῖ; Ἡ τί τὸ τροπαῖον τῆτο φέρεις;  
 (a) ΚΡΑΤ. Ὅτι ἐνίκησα, ᾧ Ἑρμῆ, καὶ ἠρίτσευσα, καὶ ἡ πόλις  
 ἐτίμησέ με. ἙΡΜ Ἄφες ἐν γῆ τὸ τροπαῖον· ἐν ἄδε γὰρ  
 εἰρήνη, καὶ εἰδὲν ὄπλων δεῖσθαι.—Ὁ σεμνὸς δὲ ἦτος ἀπὸ γε τῶ  
 5 σχήματος, καὶ (b) βρενθυόμενος, ὁ τὰς ὀφρῦς ἐπιηκῶς, ὁ ἐπὶ τῶν

(a) ΚΡΑΤ.] A MS. hath it ΝΕΚΡΟΣ. Græv.—And it must be right so: for Craton threw down all he had, before: upon which, Mercury challenges this shade in armour, whoever he was, with his, βαβαί. Σὺ δὲ ὁ ἔνοπλος.—Which plainly shews that he now speaks to another. It is no matter for his name.

(b) βρενθυόμενος.] The verb βρενθυόμαι is allowed, on all hands, to come from βρένθος; which, according to Aristotle, (as Stephanus observes) is a sea-bird: Ἐπὶ οἱ ἀπὸ τῆς θαλάσσης ζῶντες πολέμιοι αλληλοῖς, οἷον βρένθος καὶ λάρος. Arist. Hist. Animal, Lib. ix. c. 8. Which words, βρένθος καὶ λάρος, Pliny (Lib. x. c. 74.) renders by Anates & Gavia. Now, as Aristotle makes the βρένθος a mere sea-bird, I cannot think that Anas, signifying a common duck or drake, can be the Latin of it: so that, by Anates, Pliny must mean some sea-birds of the duck or drake-kind. As, then, birds of this kind have nothing in which a man can naturally be compared to them; except that slow pace, in which they put one foot, as it were, deliberately before the other; or that circumspect look, by which they seem to take notice of the objects, not only before, but on each side of them; or that harsh, grumbling noise which they make, as they go along; I say, these being the principal instances in which a man can imitate them, βρενθυόμαι (strictly, *Brenthum-ago, I-carry-myself-like-a-Brenthus*) must, in its full sense, mean, *I stalk along, observing every thing I meet, and grumbling and muttering, as I go*; which signification, in the participle βρενθυόμενος, is very applicable to a philosopher, as it is expressive of his gait, his looks, and his grumbling at mankind.

I did not know how to express the above meaning in Latin, otherwise than by *fastuose-se gerens*, which is the sense most usually attributed to this word by our lexicons.

φροντίδαν, τίς ἐστίν, ὁ τὸν βαδὺν πάγωνα καθειμένος; MEN. Φιλόσοφος τις, ᾧ Ἑρμῆ· μᾶλλον δὲ γόης ἢ τερατείας μεσὸς· ὥστε ἀπόδυστον ἢ τῆτον· ὄψει γὰρ πολλὰ ἢ γελοῖα ὑπὸ τῶ ἰματίῳ κρυπτόμενα. ERM. Κατάδρα σὺ τὸ σχημα πρῶτον· εἶτα ἢ ταῦτα πάντα.—Ω Ζεῦ, ὅσῃ μὲν τὴν ἀλαζονείαν κομίζει, ὅσῃ δὲ ἀμαθείαν, ἢ ἔριν, ἢ κενοδοξίαν, ἢ ἐρωτήσεις ἀπόρως, ἢ (a) λόγους ἀκανθώδεις, καὶ ἐννοίας πολυπλόκους. Ἄλλὰ καὶ ματαιοποιίαν μάλα πολλὴν, ἢ λῆρον ἕκ ὀλίγον, ἢ ὕβρις, ἢ μικρολογίαν· νῆ Δία, ἢ χρυσίον γέ τιττι, ἢ ἠδυπάθειαν δὲ, καὶ ἀναισχυντίαν, ἢ ὀργὴν, ἢ τρυφὴν, ἢ μαλακίαν· ἐλέγηθε γάρ 10 με, εἰ ἢ μάλα περιεκρίπεις αὐτά. Καὶ τὸ ψεῦδος δὲ ἀπόδρα, ἢ τὸν τύφον, ἢ τὸ οἰεσθαι σε ἀμείνονα εἶναι τῶν ἄλλων. Ὡς εἶγε πάντα ταῦτα ἔχον ἐμβαίνοις, ποῖα πεντηκόντερος δέξαιτο ἂν σέ; ΦΙΛ. Ἀποτίθεσθαι τοίνυν αὐτά, ἐπεὶ περ ἔτω κελεύεις. MEN. Ἄλλὰ ἢ τὸν πάγωνα τῆτον ἀποδέστω, ᾧ Ἑρμῆ· βαρύν 15 τε ἔντα, ἢ λασίον, ἢ ὀρέως. Πέντε μὲν ἂν τρίχες εἰσὶ τελάχισον. ERM. Εὐ λέγεις· Ἀπόδρα ἢ τῆτον. ΦΙΛ. Καὶ τίς ὁ ἀποκείρων ἔσαι; ERM. Μένιππος ἔτσσι, λαβὼν πέλεκυν τῶν ναυπηγικῶν, ἀποκόψει αὐτὸν, (b) ἐπικόπω τῇ ἀναβάθρῃ χερσάμενος. MEN. Οὐκ, ᾧ Ἑρμῆ· ἀλλὰ πρὶνά μοι ἀνάδεις γελοϊότερον γὰρ τῆτο. 20 ERM. Ὁ πέλεκυς ἰκανός.—MEN. (c) Εὐγε· ἀνδραπινώτερον γὰρ

It may not be amiss, here, to observe that Lucian uses this participle, not only in a neuter sense, as in this place, but also in an active, when, in Timon, he says (and a philosopher too) ἢ βρενθυόμενῳ τὶ πρὸς αὐτόν. In which place, βρενθυόμενῳ, having τὶ after it, retains no more of its full and natural signification of *Brenthum-agens* than what relates to the noise the Brenthus makes, and so can mean no more than muttering or grumbling somewhat to himself.

(a) λόγους ἀκανθώδεις.] *Thorny arguments*; because they are entangled like thorns, or very perplexed; or, perhaps, because one knows not where to take hold of them.

(b) ἐπικόπω.] *A chopping-block.*

(c) Εὐγε.] If we are to take the text as it stands, *Menippus*, here, having chopped off the philosopher's beard, must be supposed to turn to Mercury, and say, *O brave! for now you have made him-aspear, or look, more like-a-man, ἀποδέμενῳ αὐτῷ τὴν κινάθραν, having put away, that is, taken off, his dirt*; in which speech Menippus attributes his own action to

νῦν ἀναπέφηνας, ἀποθίμενος αὐτῆ τὴν (a) κινάβραν. Βάλει  
 μικρὸν ἀφέλωμαι καὶ τῶν ἰφρῶν; ἜΡΜ. Μάλισα. Ὑπὲρ τὸ  
 μεταπον γὰρ καὶ ταῦτας ἐπῆκεν, ἐκ οἷδ' ἐφ' ὅτῳ (b) ἀνατείνων  
 5 ἀποδειλιάς; ἔμβηθι δ' ἔν. ΜΕΝ. Ἐν ἔτι τὸ βαρυτάτον ὑπὸ  
 μάλης ἔχει. ἜΡΜ. Τί, ᾧ Μένιππε; ΜΕΝ. Κολακείαν, ᾧ  
 Ἐρμῆ, πολλὰ ἐν τῷ βίᾳ χερσιμεύσασαν αὐτᾶ. ΦΙΛ Οὐκἔν καὶ  
 σὺ, ᾧ Μένιππε, ἀπόθεις τὴν ἐλευθερίαν, καὶ (c) παρρησίαν, καὶ τὸ

Mercury, as he had executed it under his direction, and, besides, would, as it were, pay Mercury a compliment, by giving him the honour of it.

The other translation says, *Euge ! Humanior nunc affiures, deposito hircino fatore*, taking no notice of αὐτόν, and as if Menippus spoke to the philosopher. Besides, ἀναφαίνω never signifies *affiureo*. But were I allowed to alter the text, I should think the whole would stand much more naturally thus: ἜΡΜ. Ὁ σέλευκος ἱκανὸς—Εὐγε ἄνθρωπινώτερον γὰρ νῦν ἀναπέφηνας, ἀποθίμενος αὐτῆ τὴν κινάβραν. ΜΕΝ. Βάλει μικρὸν ἀφέλωμαι καὶ τῶν ἰφρῶν; ἜΡΜ. Μάλισα, &c.

(a) κινάβραν.] Κινάβρα is reckoned, properly, to signify κύνων βρωσίς, *the food of dogs*. As dogs, then, are fond of keeping or hiding their meat till it stinks, I suppose that any thing that is dirty and stinking might have been called κινάβρα (though Stephanus gives us no instance of the use of the word, except in this very place), and it seems, also, that it is for this reason, that the stench from the arm-pits (if I may so call them) of goats, hath been called by this name, as Suidas and Hesychius say it is. Were I allowed to make a new Latin word, and to understand κινάβρα in my own way, I would, from a consideration of the very thing Lucian here calls by that name (which certainly is the philosopher's beard), render it, *hirsutiem-olentem*, *his stinking-shag* of a beard.

(b) ἀνατείνων.] The strict rendering is, *sursum-extendens*, *stretching-himself-upward*; by which is meant his assuming a high or haughty air.

(c) παρρησίαν.] *A freedom of speech*; that is, *the speaking one's mind boldly*.



ἄλυτον, καὶ τὸ γενναῖον, καὶ τὸν γέλωτα. Μόνος γὰρ τῶν ἄλλων  
 γελάς; ἘΡΜ. Μηδαμῶς· ἀλλὰ καὶ ἔχε ταῦτα, καὶ φα γὰρ  
 καὶ πάνυ εὐφορα ὄντα, καὶ πρὸς τὸν (α) κατάπλεν χρέσιμα.—Καὶ  
 ὁ ῥήτωρ δὲ σὺν ἀπόθευ τῶν ῥημάτων τὴν τοσαύτην ἀπεραντολογίαν,  
 καὶ (β) ἀντιθέσεις, καὶ (γ) παρισώσεις, καὶ (δ) περιόδους, καὶ (ε) βαρ-

(α) *καταπλεῖν*.] Properly *a-passage-by-water-downward* ;  
 and so taken here, as they were to sail down to hell. I know  
 not how to call it in Latin.

(β) *ἀντιθέσεις*.] An *Antithesis*, according to Aristotle, is  
 a figure in rhetoric, implying a contrariety, both in the  
 words and the sense, or in one or other of them. For exam-  
 ple: "It is not just that this man, possessing my wealth,  
 "should be rich; and that I, parting with what I have,  
 "should be a beggar." Arist. Rhet. Here, parting-with  
 is opposed to possessing, and being rich, to being a beggar.

(γ) *παρισώσεις*.] The *Paripsis* is another figure, whereof  
 the parts are neither alike nor contrary, but equal. For  
 example: they will not fight, either because they want men,  
 or because they want money. Arist. *ibid*. Here, the want  
 of money is neither like nor contrary to the want of men;  
 but both are equally good reasons for not undertaking a  
 war.

(δ) *περίοδος*.] A *Period* is a complete sentence. The  
 rhetoricians took great pains to make their periods, or  
 sentences, full and harmonious, so as that they may be  
 spoken with ease, and heard with pleasure, which they  
 justly reckoned no inconsiderable part of their oratory.

(ε) *βαρβαρισμὸς*.] Eustathius, upon Il. 2, says that "a  
 Barbarism is a wrong pronounciation of words and tones."  
 Probably, then, the orators in Lucian's days, like some in  
 ours, corrupted the true and natural pronounciation of their  
 words, out of an affectation of fine speaking; and so made  
 barbarisms.—I have often heard one, who would pass for a  
 very fine speaker in a coffee-house, swear aloud, that there  
 was not a single tittle of truth in any one Noose Peeper.  
 We now are never shocked with the name or idea of  
 Tyranny upon our stage; both being disguised in that elegant  
 word, *Terrany*: and some clergymen, otherwise good  
 preachers, before they begin their sermons, pray, "That



βαρισιμῆς, καὶ τ' ἄλλα (a) βάρη τῶν λόγων. ῥΗΤ. Εἶεν ἰδὲ, ἀποτίθεμαι. ῥΡΜ. Εὖ ἔχει. Ὡσε λυε τὰ ἀπόγεια, τὴν (b) ἀποβάθραν ἀνελάμεθα, τὸ ἀγκύριον ἀνεσπάσθω, πείτασον τὸ ἰσίον, εὐθύνη, ᾧ πορθημεῦ, τὸ πηδάλιον. Εὖ πάθωμεν.—  
 5 Τί οἰμῶζετε, ᾧ μάταιοι, καὶ μάλις αὐτὸς φιλόσοφος σὺ, ὁ ἀρτίως τὸν πῶγωνα δεδημένος; ΦΙΛ. (c) Ὅτι, ᾧ Ἑρμῆ, ἀθάνατος

“ in all their works buggun, continuoed, &c. they may  
 “ gloryfee (God’s) holly, &c.

(a) βάρη.] *Weights*. Ironically, because affected figures and barbarous pronunciations are the silly and vile levities of oratory.

(b) ἀποβάθραν] Dr. Potter says it was a *stepping-board* laid from the ship to the shore; which the name also implies.

(c) Ὅτι, &c.] *Because*, says he, *I thought my soul was immortal*. But, since he here speaks and converses, and, therefore, enjoys the existence of his soul after death; what can he mean by saying, he thought his soul immortal? Is not this existence, after death, what men understand by immortality? I know not whether it will lessen this inconsistency to observe, that the Ancients supposed a certain state of the dead in dreary and gloomy mansions, where they enjoyed little or no happiness, and which Virgil calls,

— *Tristes sine sole domos,*—  
*Loca turbida*—

And, that they also imagined another mansion of light and bliss, where

— *Solemque suum, sua sidera norunt.*

And, therefore, that this latter state might have been what this philosopher expected, and, for that reason, without it, reckons himself dead.

A friend hath, upon this place, observed to me, “ That  
 “ Lucian, in several places, gives broad hints (so much at a  
 “ loss was this very great man, directed by our so-much-  
 “ boasted natural reason) that there is nothing left of us,  
 “ but dust and perishable skulls and bones; and that, when  
 “ he speaks of conversation, and punishments, and rewards,  
 “ &c. he seems to ridicule these things as fictions of poets

ωμην τὴν ψυχὴν ἰπάρχειν. ΜΕΝ. Ψεύδεται. Ἄλλὰ γὰρ  
 ἔοικε λυπεῖν αὐτόν. ΕΡΜ. Τὰ ποῖα; ΜΕΝ. Ὅτι μηκέτι  
 δειπνήσει ἀπολυτελῆ δεῖπνα, μηδὲ νύκτας ἐξιών ἀπαντας  
 λαμπάνων, τῷ ἱματίῳ τὴν κεφαλὴν κατειλήσας, περιείσιν ἐν  
 κύκλῳ τὰ χαμαιτυπεῖα· κἢ ἔωθεν ἐξαπατῶν τὸς νέες, ἐπὶ τῇ σοφίᾳ 5  
 ἀργύριον λήψεται. Ταῦτα λυπεῖ αὐτόν. ΦΙΛ. Σὺ δὲ, ὦ Μένιπτε,  
 ἔκ ἄχθῃ ἀποθανών; ΜΕΝ. Πῶς, ὅς (α) ἔσπευσα ἐπὶ τὸν θάνατον,  
 καλέσαντος μηδενός;—Ἄλλὰ μεταξὺ λόγων, ἔκραυγὴ τις ἀκέεται,  
 ὡσπερ τινῶν ἀπὸ γῆς βοῶντων; ΕΡΜ. Ναι, ὦ Μένιπτε· ἔκ ἀφ'  
 ἑνός γε χάρις· ἀλλ' οἱ μὲν, ἐς τὴν (β) ἐκκλησίαν συνελθόντες, ἀσμενοὶ 10  
 γελῶσι πάντες ἐπὶ τῷ Λαμπίχῳ θανάτῳ, κἢ ἡ γυνὴ αὐτῆ συνεχίζεται  
 πρὸς τῶν γυναικῶν, κἢ τὰ παῖδιά γεογνᾶ ὄντα, ὁμοίως κἀκεῖνα ὑπὸ  
 τῶν παίδων βάλλεται ἀφθόγοις τοῖς λίθοις. Ἄλλοι δὲ Διόφαντον  
 τὸν ῥήτορα ἐπαινεῖσιν ἐν Σικυῶνι, ἐπιταφίως λόγους διεξιόντα ἐπὶ Κρά-  
 τῶνι τέττω· καὶ τῇ Δίᾳ γε, ἡ Δαμασίῃς μητρὸς κακύνουσα ἐξέρχει τῆ 15  
 θρήνης σὺν γυναιξίν ἐπὶ τῷ Δαμασίᾳ.—Σὲ δὲ εἰδεις, ὦ Μένιπτε,  
 δακρύει καθ' ἡσυχίαν δὲ κείται μόνῳ. ΜΕΝ. Οὐδαμῶς· ἀλλ'  
 ἀκρότη τῶν κυνῶν μετ' ὀλίγον ἀρρομέναν οἰκτίσων ἐπ' ἐμοί, κἢ τῶν  
 κοράων τυπλωμένων τοῖς πτεροῖς, ὅτ' ἂν συνελθόντες θάπτωσί με.  
 ΕΡΜ. Γεννάδας εἰ, ὦ Μένιπτε.—Ἄλλ' ἐπεὶ καταπεπλευκαμεν 20  
 ἡμεῖς ὑμεῖς μὲν ἀτίτε πρὸς τὸ δικαστήριον, εὐθεῖαν ἐκεῖνην προΐοντες·  
 ἐγὼ δὲ, κἢ ὁ πορθμεὺς, ἀλλως (γ) μετελευσόμεθα. ΜΕΝ. Εὐ-  
 πλοεῖτε, ὦ Ἑρμῆ.—Πρῶτον δὲ κἢ ἡμεῖς.—Τί ἔν' ἐστὶ κἢ μέλλετε;  
 Δικασθῆναι δεήσει. κἢ τὰς καταδικὰς φασὶν εἶναι βαρείας, τροχῶς,  
 κἢ γύψας, κἢ λίθας. Δειχθήσεται δὲ ὁ ἐκάστῃ βίῳ.

“and superstitious people. How, then, can he make the  
 “dead speak and reason? By a figure, and in the way of  
 “fable.”

(a) ἔσπευσα.] Because he hanged himself, as before ob-  
 served.

(b) ἐκκλησίαν.] The assembly of the free-men or people  
 of Athens, when met together, to pass laws or decrees, was  
 called ἐκκλησία. Here, the subjects of the tyrant Lampichus  
 meet, to form such a free-assembly; having gained their  
 liberty by his death.

(c) μετελευσόμεθα.] We will-go-for.

## ΔΙΑΛ. ιζ'. Κράτης &amp; Διογένης.

Both Biters bitten.

- ΚΡΑΤ.—Μοίριχον τὸν πλῆσιον ἐγίνωσκες, ᾧ Διογένης, τὸν πᾶν  
 πλῆσιον, τὸν ἐκ Κορίνθου, τὸν τὰς πολλὰς ὀλκάδας ἔχοντα, ἔ  
 ἀνεψιὸς Ἀριστίας, πλῆσι & αὐτὸς ἂν, τὸ Ὀμηρικὸν ἐκεῖνο εἰῶθει  
 ἐπιλέγειν, (a) Ἡ μὲ ἀνάειρ, ἢ ἐγὼ σε. ΔΙΟΓ. Τίν & ἔνεκα, ᾧ  
 5 Κράτης, ἐθεράπευον ἀλλήλους; ΚΡΑΤ. Τῷ κλήρῳ ἔνεκα ἐκάτερον &  
 ἠλικιωῖται ἄλλος. Καὶ τὰς διαθήκας ἐς τὸ φανερὸν ἐτίθεντο  
 Ἀριστίαν μὲν ὁ Μοίριχ &, εἰ προαποθάνοι, δεσπότην ἀφιεῖς τῶν  
 ἑαυτῷ πάντων Μοίριχον δὲ ὁ Ἀριστίας, εἰ προαπέλθοι αὐτῷ. Ταῦτα  
 μὲν ἐγγράφη. Οἱ δὲ ἐθεράπευον ἀλλήλους, ὑπερβαλλόμενοι τῇ  
 10 κολακείᾳ. Καὶ οἱ μάντις, εἴτε ἀπὸ τῶν ἀστρον τεκμαιρόμενοι τὸ  
 μέλλον, εἴτε ἀπὸ τῶν ἀνειράτων, ὡς γε (b) Χαλδαίων παῖδες ἄλλα  
 & ὁ Πύθι & αὐτὸς, ἄρτι μὲν Ἀριστία παρεῖχε τὸ κράτ &, ἄρτι δὲ  
 Μοίριχῳ καὶ τα τάλαντα, ποτὲ μὲν ἐπὶ τέτον, νῦν δ' ἐπ' ἐκεῖνον  
 ἔρρεπε. ΔΙΟΓ. Τί ἔν πέρασ ἐγένετο, ᾧ Κράτης; Ἀκῆσαι γὰρ ἄξιον.  
 15 ΚΡΑΤ. Ἄμφω τεθνήσκειν ἐπὶ μιᾷς ἡμέρας· οἱ δὲ κληροί, ἐς Εὐνόμοιοι  
 & Θερασυκλία περιήλθοι, ἄμφω συγγενεῖς ὄντας, ἐδὲ πάποτε  
 (c) προμαντιευομένους ἔτι γενέσθαι ταῦτα. Διαπλέοντες γὰρ ἀπὸ

(a) Ἡ μὲ ἀνάειρ, ἢ ἐγὼ σε.] *Lift me, or I will lift you:*  
 The words of Ajax, wrestling with Ulysses, in Hom. Iliad,  
 lib. xxiii. by which (when neither could throw the other)  
 Ajax meant, either I will give you a chance of throwing me,  
 by letting you lift me, or do you give me one of throwing  
 you, by letting me lift you.

In Meerichus's mouth, the words mean, *yours* or *mine*,  
 with regard to his own and Aristicus's estate. I do not  
 know, why ἀνάειρ hath been rendered *confice*, in the other  
 translation.

(b) Χαλδαίων παῖδες.] That is, *the Chaldeans*. So we  
 read, in the Old Testament, the children of Ammon, for the  
 Ammonites; the children of the prophets, for the prophets,  
 &c. αὐτὸς, *himself*; that is, *even the greatest oracle*.

(c) προμαντιευομένους.] The verb προμαντιεύομαι, as far as I  
 can find, always signifies *vaticinor*, to *prophecy*. The man-  
 ner in which a word is circumstanced, in the text, is often

Σικυῶν⊙ ἐς Κίρραν, κατὰ μέσον τὸν πόντον πλεονί· περιπεσόντες τῷ Ἰάπυγι, ἀνετράπησαν. ΔΙΟΓ. Εὐ ἐποίησαν. Ἡμεῖς δὲ, ὁπότε ἐν τῷ βίῳ ἤμεν, ἔδὲν τοῖς τὸν ἐνενοῶμεν περὶ ἀλλήλων· ἕτε πώποτε εὐξάμεν Ἀλισθένην ἀποθανεῖν, ὡς κληρονομησάμεν τῆς βασιλείας αὐτῆ (εἶχεν δὲ πᾶν καρτεράν ἐν (a) κοτίνῃ ποιητάμεν⊙)· ἕτε 5 οἶμαι σὺ, ὦ Κράτης, ἐτιθήμεις κληρονομεῖν ἀπεθνήσκοντι⊙ ἐμῷ, τὰ κλήματα, κὶ τὸν πῖτον, κὶ τὴν σπῆραν (b) χοίνικας δυοδίσμων ἔχουσαν. ΚΡΑΤ. Οὐδὲν γὰρ μοι τέτων ἔδει, ἀλλ' ἔδει σοι, ὦ Δόγγεις. Ἄ γὰρ ἔχρην, οὐτε Ἀλισθένης ἐκληρονόμησας, κὶ ἐγὼ σὲ, πολλῶ μείζω κὶ σπουδαιότερα τῆς Περσῶν ἀρχῆς. ΔΙΟΓ. Τίνα ταῦτα φρῆς; 10 ΚΡΑΤ. Σοφίαν, (c) αὐτάρκειαν, ἀλήθειαν, παρρησίαν, ἐλευθερίαν. ΔΙΟΓ. Νὴ Δια μέμνημαι, τέτων διαδοξάμεν⊙ τὸν πλεῖστον παρ' Ἀλισθένης, κὶ σοι ἐτι πλείω καταλιπόν. ΚΡΑΤ. Ἄλλ' οἱ ἄλλοι ἠμίλειν τῶν τοιούτων κτημάτων, κὶ ἔδεις ἐδιδάχθην ἡμῶς, κληρονομή-

the best mean of coming at the sense of it; and, therefore, I am humbly of opinion, as Mæriclus and Aristæus were no prophets, nor could, therefore, be said to prophesy, that *προμαντευόμενος* must here signify a *vatibus fradiscentes*; because they are, in the text, represented as persons that consulted many oracles. The other translation renders it, *de his nihil prædixerant divini*; which, as a translation, I do not understand.

(a) *κότινς*.] The Olympic crown was made from this tree. *Bourd.*

(b) *χοίνικας*] The Attic measure of dry things.

Pecks. Galls. Pints. Solid Inches.

Κοχλίερον	0	0	0	0,276 $\frac{7}{8}$
Κύαθ⊙	0	0	0	2,763 $\frac{1}{2}$
Ὀξύθαφαν	0	0	0	4,144 $\frac{1}{4}$
Κοτύλη	0	0	0	16,579
Ξέστης	0	0	0	33,158
Χοίνιξ	0	0	1	15,705 $\frac{3}{4}$
Μέδιμον⊙	4	0	6	3,501

*Arbuthnot.*

(c) *αὐτάρκειαν*.] *Self-sufficiency*: Of which the Stoics and Cynics boast so much; as Horace tells one of them—*fers te nullius egentem*. It has been rendered, *frugalitatem*, which it sometimes signifies: but, here, the other meaning seems much more applicable.

σεν προσδοκῶν· ἐς δὲ τὸ χρυσίον πάντες ἔσλεπον. ΔΙΟΓ. Εἰκότως· οὐ γὰρ εἶχον ἔνθα δέξαντο τὰ τοιαῦτα παρ' ἡμῶν, διεβρυχότες ὑπὸ τρυφῆς, καθάπερ τὰ σαβρὰ τῶν βαλαντίων ὥστε, εἴποτε καὶ ἰμβάλλοι τις ἐς αὐτὰς ἢ σοφίαν, ἢ παρρησίαν, ἢ ἀλήθειαν, ἐξέπιπεν  
 5 εἶθός, καὶ διέρρει, τῷ σπυθμίνῳ σίγειν ἔδυναμένῳ· οἷόν τι πάσχεισιν αἱ τῷ Δαναῷ (α) αὐταὶ παρτίνοι, ἐς τὸν τετραπημίον πίθον ἐπαντλῆσαι. Τὸ δὲ χρυσίον ὀδῶσι, καὶ ὄνυξι, καὶ πάσῃ μηχανῇ ἐφύλακτον. ΚΡΑΤ. Οὐκἔν ἡμεῖς μὲν ἔχομεν κενταῦθα τὸν πλεον· εἰ δὲ ὀβολὸν ἤξῃσι κομίζοντες, καὶ τῶτον ἄχρι τῷ πορθημῶς.

(a) αὐταί.] *These*, says he, pointing to them, because they were hard by him, as being in hell.

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As history is the best comment upon the three following Dialogues, I have thought proper to present the young reader with the following stories, concerning the great men who speak in them.

### THE STORY OF PHILIP.

PHILIP, king of Macedonia, was educated at Thebes, under Epaminondas, the greatest commander and philosopher of his age. King Amyntas, his father, had been obliged to send him there as an hostage. As soon as he came to the crown of Macedonia, his dominions were invaded, at once, by the Pæonians, Illyrians, Thracians, and Athenians. The Pæonians and Thracians he bought off with money, and then defeated the Athenians and Illyrians. He also conquered the Thessalians, though their horse, then by far the best in all Greece, made the victory very difficult. He likewise beat the Eleans, remarkable for being the ablest spearmen, and the Mantineans, reckoned the best targeteers. After this, the Thebans invited him to head them, in their war with the Phocensians; but, upon his marching into Greece with that design, the Phocensians, jointly with the Athenians and Lacedæmonians, who were all struck with a panic upon his approach, sent ambassadors to him, to sue for a peace. On the other hand, the Thebans, who had engaged him in the expedition, sent him ambassadors also, to desire he would prosecute the war, with all vigour. Philip, upon this, took an oath separately to the ambassadors of each party, that he would act as they differently requested, insisting, in the mean time, on their secrecy: whereby,



lulling all sides into a profound security, he seized the straits of Thermopylæ, and thereby got a footing in Greece, which he never quitted, till he enslaved all the states thereof. He besieged the powerful city Olynthus; but took it by the treachery of the governors, whom he largely bribed to betray it to him. Two brothers, contending about the crown of Thrace, submitted their dispute to Philip. He accordingly came to settle it; but it was at the head of an army, with which he took away the cause of their contention; for he took their kingdom into his own hands. Thus increasing his power and dominions, he formed the great design against the Persian monarchy; but, before he could enter upon the execution of it, was assassinated by Pausanias, a young nobleman of Macedonia, to whom he had denied justice.

### THE STORY OF ALEXANDER.

ALEXANDER the GREAT was the son of Philip (king of Macedonia) and Olympias. But it was fabled that Jupiter Ammon had, in the shape of a dragon, been often seen in his mother's bed-chamber, and, therefore, was Alexander's real father; Alexander himself, in order to pass, upon the ignorant nations he intended to invade, for something more than a mortal, and therefore irresistible, always favoured this report; and, after he had passed from Asia into Egypt, took a journey to the temple of Ammon; where the priests, whom he had beforehand caused to be bribed, upon his arrival saluted him as the son of their Jupiter.

Upon the death of his father, there arose great disturbances in the Macedonian empire: for, both the states of Greece and the barbarous nations, who were subject to Philip, began to revolt and shake off the yoke.—But Alexander, now but twenty years old, attacked them with such intrepidity, that he soon subdued the barbarians, and came, with such a rapid course, upon Greece, that Athens soon sued for a peace. Thebes, indeed, made a stand against him; but, by the utter destruction of that great city, he struck a terror through all the other states, and so obtained an universal submission from them. He then called the assembly of all those states, in which they chose him commander-in-chief of all the forces of Greece, for the expedition he intended against the Persians. Hereupon, he crossed the Hellespont, at the head of only thirty-five thousand men: soon after which, he was met, at the river Granicus, by Darius's forces, vastly superior to his in number. He himself was the foremost, and fiercest, in the attack: but, in the course of the battle, he was furiously set upon by two Persian officers, and would have been slain, but for Clitus, an old captain, who had served under his father, in his wars. This man killed one of the assailants, while Alexander dispatched the other. After a great victory, here gained, he was again met

by Darius himself, at the head of seven-hundred thousand men, at the city of Issus. Here again the Persians were defeated, with the loss of an hundred thousand men; and the mother, wife, and two daughters of Darius were made prisoners. Alexander hath always been highly commended by historians, and others, for his strict continency and generous behaviour towards these. After this success, Cyprus, with the neighbouring islands, and all Phœnicia, submitted to him, except Tyre. This city was built upon a small island, near the Phœnician shore, and cost Alexander and his army infinite toil, before he could take it: for he was obliged to throw an immense deal of large timber-trees, huge rocks, earth, sand, &c. into the sea, till he raised a firm passage above the surface of the water, for his army to march against the town. In carrying on this prodigious work, his men were daily slaughtered with missive weapons from the Tyrian ships, and from the walls of the city: but, at length, having finished his work, he took the town, and put all the inhabitants to the sword, or nailed them to crosses along the shore. His last great and decisive battle with Darius was at the city of Arbela, where he defeated his army, consisting of a million; that is, ten-hundred thousand men. Whereupon, Darius fled, and was, soon after, murdered by one Bessus, a villanous subject and kinsman of his own. After this, Alexander passed the Tanais, and subdued the Scythians and other Northern nations. Upon all these successes he grew so intolerably vain and proud, that he changed his own country-dress for that of the Persian (part of which was the *candys*, a military cassock), and even demanded that he should be adored: which when Calisthenes, the philosopher, (who had been sent by his tutor Aristotle, to attend him in his expedition) refused to do, he ordered his nose, lips, ears, hands, and feet, to be cut off, and, in that condition, had him carried about in a cage, with a dog shut up with him. But he pretended that he used Calisthenes thus, for conspiring against him. He also commanded Lysimachus, a noble Macedonian, and a disciple and admirer of Calisthenes, to be shut up with a lion in his den, because he had visited his master in his great distress. With his own hand, he, in a drunken fit, killed old Clitus, who had served his father, and saved his own life; and that for only comparing his father's exploits with his. In his Indian expedition, he took Aornus, a rock that was reckoned inaccessible, and from whence both Bacchus and Hercules had been repulsed. He then passed the Hydaspes, and defeated and took prisoner Porus, an Indian king; whose bravery, however, together with that of his army, assisted by the number and strength of his elephants, made the battle a bloody one, and the victory come very dear to Alexander. From hence, he sailed down the Ganges, to see the ocean, but, in his way, took the city of the Oxydracæ, where he was the first who mounted the wall, and, having leaped into the town, before his men could follow



him, fought, and slew numbers of the enemy, with his single hand. At length, he was desperately wounded, but, thereupon, was relieved and rescued by his own soldiers, who had now got over the wall. On his return, he married Statira, Darius's daughter, at Ecbatana. In Media, he lost Hephæstion, a youth whom he loved, beyond measure: which so put him beside himself, that he ordered the physician to be killed, for not recovering him, and put to the sword a whole nation of innocent people, as an immolation to his ghost; affecting, in this, as in other things, to imitate Achilles's behaviour, in Homer. At length, he arrived in Babylon, where he caroused whole days and nights, till he died of his excesses.

He was a great scholar (having been educated by Aristotle, with whom he, ever after, corresponded), and a very able, as well as a most successful, commander; but was ruined by pride, and the indulgence of his other passions. A little before he expired, he took his ring off his finger, and gave it to Perdicas, one of his generals: which hath been looked upon as a mark of his bequeathing his empire to him. His remains were carried to Alexandria, in Egypt, a city built by himself, and there were buried.

## THE STORY OF HANNIBAL.

HANNIBAL, the Carthaginian, was, perhaps, as great a general as ever led an army. He, therefore, proved the most formidable enemy the Roman empire ever contended with. He first served his country as lieutenant, under his brother-in-law, Asdrubal, in Iberia, or Spain; upon whose death, he obtained the command of the whole army, and, therewith, soon conquered the Celtiberians and Galatians in that country. He then besieged and took Saguntum, a city in alliance with the Romans; upon their consenting of which, he marched out of Spain into Gaul, and thence over the vast mountains, called the Alps, into Italy; where, by a signal victory gained over the Romans, at the river Ticinus, he made himself master of the whole country that borders upon the great river Eridanus, now called the Po. The next battle he fought near the lake of Thrasimene, where he cut to pieces all the Roman army, except about six thousand. His third and greatest conflict with the Romans was at Cannæ, a town in Apulia, where he made such slaughter upon the banks of the Aufidus, that he filled its channel with carcasses; so that he was said to have made a bridge of them across the river, and likewise to have gotten bushels of golden rings, the ornaments of Roman knights, who were slain in the battle. After this he took up his winter-quarters in Capua, the second city in Italy for power and splendor; where, it is said, he wasted the opportunities of destroying Rome, and finishing the war, by spending his time in luxurious

living, and the company of mistresses. Some time after this, he encamped in the very suburbs of Rome; but, upon the news of the consul Varro's having defeated a great army, which his brother Asdrubal had been leading to his assistance from Spain, and upon seeing his brother's head thrown before his outworks, he raised the siege, and retired into Brutii, a nook of Italy, where he remained for a considerable time. After this, Scipio, afterwards Africanus, invading Africa with a great fleet, Hannibal was recalled to the relief of his country; which command he readily obeyed. Scipio having gained a victory, and a peace being made, the senate of Rome, by the instigation of some wicked citizens of Carthage, accused Hannibal to the Carthaginian senate, as holding a correspondence with Antiochus against the Roman interest. Hannibal perceived the storm gathering, and, thereupon, fled to Antiochus. The senate of Carthage condemned him absent; which he did not resent; but still resolved to serve his country, where he could, and, therefore, went to Prusias, king of Bithynia, for whom he gained a naval victory over Eumenes, an ally of the Romans. After all, Prusias made a friendship with the Romans, and treacherously gave up Hannibal to them. But they did not take him alive; for, before they could, he took a dose of poison, which he kept by him against any exigency. Lucian, in Alexander's speech, charges him with *Ἀπιστία καὶ δόλοισι*, as doth Livy with "*Perfidia plusquam Punica.*" But, by what histories they have been authorized so to do, I know not.

### CONCERNING SCIPIO.

As the history of Scipio is no further concerned in these Dialogues than that it is said he took Carthage, conquered Libya, and made Hannibal flee, let it suffice to relate the story from Livy records of a conversation he is said to have had with Hannibal, in Asia, after the wars had been ended: "Whom (says Scipio) do you judge the greatest commander? Hannibal answered, Alexander. And whom the second? Pyrrhus. And whom the third? Myself, no doubt (replies Hannibal). What, then, (says Africanus, smiling) would you have said, had you conquered me? Then, indeed, (answers Hannibal) I would have set myself before Alexander, and Pyrrhus, and all the commanders that ever lived." Plutarch. Q. Curtius, Livy, Corn. Nepos, Justin, &c. give the above accounts.

ΔΙΑΛ. ιγ'. Αλεξάνδρου, Ἀντίου, Μίνω, κὶ Σκιπίων.

ἌΛΕΞ.—Ἐμὲ δεῖ προκεκρίσθαι σε, ὦ Λίβυ, ἀμείνων γάρ εἰμι.  
 ἌΝΝ. Οὐ μὲν, ἀλλ' ἐμὲ. ἌΛΕΞ. Οὐκ ἔνν ὁ Μίνω δικασάτω.  
 ΜΙΝ. Τίνες δ' ἐσὶ; ἌΛΕΞ. Οὐτὸ μὲν Ἀντίου ὁ Καρχηδόνι.  
 ἐγὼ δὲ Ἀλεξάνδρου ὁ Φιλίππου. ΜΙΝ. Νὴ Δία ἐνδοξοὶ γε ἀμφό-  
 5 τιστοι. Ἀλλὰ κὶ περὶ τίνων ὑμῖν ἡ ἔρις; ἌΛΕΞ. Περὶ προεδρίας.  
 Φησὶ γὰρ ἔτὸ ἀμείνων γεγονῆσθαι στρατηγὸς ἐμῆ. Ἐγὼ δὲ, ὡς περ  
 ἀπαντες ἴσασιν, ἔχι τέττε μόνον, ἀλλὰ πάνταν σχεδὸν τῶν πρὸ  
 ἐμῆ φημί διενεγκεῖν τὰ πολέμια. ΜΙΝ. Οὐκ ἔνν ἐν μέρει ἐκάτερον  
 εἰπάτω. Σὺ δὲ πρῶτον, ὦ Λίβυ, λέγε. ἌΝΝ. Ἐν μὲν τέττο,  
 ὦ Μίνω, ἀνάμην, ὅτι ἐνταῦθα κὶ τὴν Ἑλλάδα φωνὴν ἐξέμαθον ὡς  
 10 ἐδὲ ταύτη πλέον ἔτὸ ἐνεγκαιτό μω.—Φημί δὲ, τέττε μάλισα  
 ἐπαίνω ἀξιῶς εἶναι, ὅσοι τὸ μηδὲν ἐξ ἀρχῆς ὄντες, ὅμως ἐπὶ μέγα  
 προεχώρησαν, δι' αὐτῶν δυνάμιν τε περιβαλλόμενοι, κὶ ἀξιοὶ δοξαυτες  
 ἀρχῆς. Ἐγὼ, γέν, μετ' ὀλίγων ἐξορηθήσας ἐς τὴν Ἰσηρίαν, τὸ  
 πρῶτον ὑπαρχὸν ἄν τῶ ἀδελφῶ, μεγίστων ἠξιώθην, ἀριστὸν κριθείς.  
 15 Καὶ τέσ γε Κελτίουνας εἶλον, κὶ (α) Γαλατῶν ἐκράτησα τῶν  
 Ἑσπερίων. Καὶ τὰ μεγάλα ὄρη ὑπερῶς, τὰ περὶ τὸν Ἡεϊδανὸν  
 ἀπαντα κατέδραμον κὶ ἀνασάτω ἐποίησα τοσαύτας πόλεις κὶ τὴν  
 πεδινὴν Ἰταλίαν ἐχειρωσάμην κὶ μέχρι τῶν προαυτείων τῆς  
 πρὸ ἔχουσης πόλεις ἤλθον κὶ τοσαύτας ἀπέκλεινα μίως ἡμέρας, ὡς  
 20 τέσ δακτυλῆς αὐτῶν (β) μεδίμνοις ἀτομετρήσαι, κὶ τέσ ποταμῆς  
 γεφυρῶσαι νεκροῖς. Καὶ ταῦτα πάντα ἐπραξα, ἔτε Ἀρμαν-  
 οῖς ὀνομαζόμενον, ἔτε Θεῶς εἶναι προσποιούμενος, ἢ ἐνύπνια τῆς  
 μητρὸς διεξιών. ἀλλ' ἀνδρωπος εἶναι ὀμολογῶν, στρατηγῶς τε τοῖς  
 συνετατάτοις ἀντιξισταζόμενος, κὶ στρατιώταις τοῖς μαχηνωτάτοις  
 συμπλεκόμενος ἔ Μήδης κὶ Ἀρμενῆς καταγωνιζόμενος ὑποφεύγον-  
 τας, πρὶν διάκειν τίνα, κὶ τῶν τολμήσαντι παραδιδόντας εὐθὺ τὴν  
 νίκην. Ἀλεξάνδρος δὲ, πατρῶν ἀρχὴν παραλαβὸν, ἠύξησε κὶ  
 παραπολὺ ἐξέτεινε, χερσάμηνος τῆ τῆς τύχης ὀρμηῆ. Ἐπεὶ δ' ἐν  
 ἰνικήσέ τε, κὶ τὸν ὀλεθρον ἐκείνον Δαρεῖον ἐν Ἰσσω τε κὶ Ἀρβήλοισ

(α) Γαλατῶν.] The Galatians, or, as we now call them, Galicians, inhabitants of Galicia in Spain, called, in Latin, Gallæci, from their neighbourhood to an ancient colony of Gauls in that country. He adds Ἑσπερίων, the Western, to distinguish them from the Asiatic or Eastern Galatians, who also were a settlement from Gaul.

(β) μεδίμνοις.] See the note upon Dial. XVII.

- ἐκράτησεν, ἀποσὰς τῶν πατρῶν, προσκυνεῖσθαι ἤξει, καὶ διαίταν  
τὴν Μυθικὴν μετεδίηθησεν ἑαυτὸν καὶ ἐμιαίφονε ἐν τοῖς συμποσίοις  
τὸς φίλους, καὶ συνελάμβανεν ἐπὶ θανάτῳ. Ἐγὼ δὲ ἤρξα ἐπίσκι  
πατρίδος καὶ ἐπειδὴ μετετέμπετο, τῶν πολεμίων μεγάλα εὐλοῶ  
5 ἐπιπλευσάντων τῆς Αἰθιοπίας, ταχίως ὑπήκυστα, καὶ ἰδιώτην ἑμαυτὸν  
παρέσχον. Καὶ καταδικασθεῖς, ἤνεγκα ευγνωμόνως τὸ πρῶγμα.  
Καὶ ταῦτ' ἐπραξα, βάρβαρος ἂν, καὶ ἀπαιδευτος παιδείας τῆς  
Ἑλληνικῆς καὶ ἔτε Ὅμηρον, ὥσπερ ἔτις ῥαψωδῶν, ἔτε ὑπ'  
Ἀριστοτέλει τῷ σοφιστῇ παιδευθεῖς, μόνῃ δὲ τῇ φύσει ἀγαθῇ χρῆσά-  
10 μενος. Ταῦτά εἰν. ἃ ἐγὼ Ἀλέξανδρον ἀμείναιον φημί εἶναι. Εἰ δ' ἔστι  
καλλίων ἔσσι, διότι διαδήματι τὴν κεφαλὴν διεδίδετο, Μακεδόσι  
μὲν ἴσως καὶ ταῦτα σεμνά· ἔ μὴν διὰ τῶν ἀμείναιων δίδειεν ἂν γενναίως,  
καὶ στρατηγικῶς ἀνδρῶς, τῇ γνώμῃ πλέον ἢ περὶ τῆς τύχης κεχρημένῳ.  
MIN. Ὁ μὲν εἰρηκεν ἐκ ἀγνῆ τὸν λόγον, ἐδ' ἄς Ἄβου ἐικός ἦν  
15 ὑπὲρ αὐτῶ. Σὺ δὲ, ὦ Ἀλέξανδρε, τί πρὸς ταῦτα φῆς; ἈΛΕΞ.  
Ἐχρῆν μὲν, ὦ Μίνως, μηδὲν πρὸς ἄνδρα ἔσθαι θρασύν· ἱκανὴ γὰρ καὶ  
ἡ φήμη διδάξαι σε, οἷος μὲν ἐγὼ βασιλεὺς, οἷος δὲ ἔσθαι ληστὴς ἐγένετο.  
Ὅμως δ' ἄρα, εἰ κατ' ὀλίγον αὐτῶ δὴνεγκα· ὅς νῆος ἂν ἔτι, παρελθὼν  
ἐπὶ τὰ πρᾶγματα, καὶ τὴν ἀρχὴν τετραραγμένην (α) κατέσχον, καὶ τὸς  
20 Φονίας τῶ πατρὸς μετῆλθον, καταφοβήσας τὴν Ἑλλάδα τῇ Θηβαίων  
ἀπωλείᾳ. Καὶ στρατηγὸς ὑπ' αὐτῶν χειροτονηθεῖς, ἐκ ἡξίωσα τὴν  
Μακεδόνων ἀρχὴν περιέπαν, ἀγαπᾶν ἀρχεῖν ὅποσον ὁ πατήρ  
κατέλιπεν· ἀλλὰ πᾶσαν ἐπινοήσας τὴν γῆν, καὶ δεῖνὸν ἠΐσάμενος, εἰ  
μὴ πάντων κρατήσεται, ὀλίγες ἀγων ἰσὺσαλον ἐς τὴν Ἀσίαν, καὶ ἐπὶ  
25 τε Γρανικῶ ἐκράτησα μεγάλη μάχῃ. Καὶ τὴν Λυδίαν λαβὼν, καὶ  
Ἰωνίαν, καὶ Φρυγίαν, καὶ ὅλως τὰ ἐν ποσιν αἰεὶ χειρῶν, ἤλθον ἐπὶ  
Ἰσσοῦν, ἔνθα Δαρείος ὑπέμεινε, μυριάδας πολλὰς στρατῶ ἀγων. Καὶ  
τὸ ἀπὸ τέττι, ὦ Μίνως, ὑμεῖς ἰσεῖσας ὑμῖν νεκρῶς ἐπὶ μιᾷς ἡμέρας  
κατέπεμψα. Φησὶ γὰρ ὁ πορθευεὺς, μὴ διακρίσαι αὐτοῖς τότε τὸ  
30 σκάφος, ἀλλὰ (α) σχεδίας διαπήξαμένους τὸς πολλὰς αὐτῶν  
διαπλεύσαι. Καὶ ταῦτα δὲ ἐπραλτον αὐτὸς προκινδυνεύων, καὶ  
τιτρώσκεσθαι ἀξιοῦν. Καὶ ἴνα σοι μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν  
Ἀρβήλοισι διηγῆσάμαι. ἀλλὰ καὶ μέχρις Ἰνδῶν ἤλθον, καὶ τὸν Ὀκεανὸν  
ἔρον ἐποίησάμην τῆς ἀρχῆς, καὶ τὸς ἐλεφαντας αὐτῶν εἶλον, καὶ Πᾶρον

(α) κατέσχον.] See, in the annexed history of Alexander, how he quelled the insurrection that arose in the Macedonian empire.

(α) σχεδίας.] Boats, or rather, floats-made-in-a-hurry, or rafts.

ἰχειρωσάμεν. Καὶ Σκύθας δὲ ἔκ εὐκαταφρονήτες ἀνδρας, ὑπερβᾶς  
 τὸν Τάναϊν, ἐνίκησα μεγάλη ἵππομαχίᾳ. Καὶ τὰς Φίλγας εὖ  
 ἐποίησα, καὶ τὰς ἐχθρὰς ἠμυνάμεν. Εἰ δὲ καὶ Θεὸς ἐδόκειν τοῖς  
 ἀνθρώποις, συγνώσοι ἐκεῖνοι, παρὰ τὸ μέγεθος τῶν πραγμάτων,  
 καὶ τοιοῦτόν τι πισεύσαντες περὶ ἑμῶ. Τὸ δ' ἐν τελευταῖον, ἐγὼ μὲν 5  
 βασιλεύων ἀπέθανον ἕτος δὲ ἐν φυγῇ ἂν παρὰ Περσίᾳ τῶ Βιθυνῶ,  
 καθάπερ ἄξιον ἦν, πανουργότατον καὶ ἀνότατον ὄντα. Ὡς γὰρ δὴ  
 ἐκράτησε τῶν Ἰταλῶν, ἐὼ λέγειν ὅτι ἐκ ἰσχύϊ, ἀλλὰ πονηρίᾳ, καὶ  
 ἀτισίᾳ, καὶ δόλοισι. Νόμιμον δὲ, ἢ προφανές, ἔδεν. Ἐπεὶ δὲ μοι  
 ἀνείδισε τὴν τρυφὴν, ἐκλελλῆσθαί μοι δοκεῖ οἷα ἐποίει ἐν Καπύῃ, 10  
 ἰταίραις συνῶν, καὶ τὰς τῆ πολέμου καιρὰς ὁ θαυμάσιος καθηδυπαθῶν.  
 Ἐγὼ δὲ εἰ μὴ, μικρὰ τὰ ἰσπέρια δόξας, ἐπὶ τῆν ἐμὴ μᾶλλον ἄρησα,  
 τί ἂν μέγα ἔπραξα, Ἰταλιαν (α) ἀναιματί λαβῶν, καὶ Λιβύην, καὶ τὰ  
 μέχρι Γαδείρων ὑπαγόμενος; ἀλλ' ἐκ ἀξιομαχῆ εδοξέ μοι ἐκείνα,  
 ὑποπλήσσοινα ἤδη, καὶ δεσπότην ὁμολογῆντα. Εἰρηκα' Σὺ δὲ, ὦ 15  
 Μίνως, δικάζε. ἱκανὰ γὰρ ἀπὸ πολλῶν καὶ ταῦτα. ΣΚΙΠ. Μὴ  
 πρότερον, ἢ μὴ καὶ ἐμῶ ἀκέρως. ΜΙΝ. Τίς γὰρ εἰ, ὦ βέλτισε;  
 ἢ πῶθεν ἂν ἔρεις; ΣΚΙΠ. Ἰταλιώτης Σκιπίων, στρατηγός. ὁ  
 καδεῖλὸν Καρχηδόνα, καὶ κρατήσας Λιβύων μεγάλας μάχαις.  
 ΜΙΝ. Τί ἐν καὶ σὺ ἔρεις; ΣΚΙΠ. Ἀλέξανδρον μὲν ἤτιον εἶναι, 20  
 τῆ δ' Ἀννίῳ ἀμείνων ὅς ἐδίωξα νικήσας αἰτὸν, καὶ φυγεῖν καταναγ-  
 κάσας ἀτίμως. Πᾶς ἐν ἐκ ἀναίσχυντος ἕτος, ὅς πρὸς Ἀλέξανδρον  
 ἀμιλλᾶται, ὦ ἐδὲ Σκιπίων ἐγὼ, ὁ νενικηκώς αὐτὸν, παραβάλλεσθαι  
 ἀξίῳ; ΜΙΝ. Νὴ Δί' εὐσνάμονα φης, ὦ Σκιπίων. Ὡσε πρῶτος  
 μὲν κερκίσθω Ἀλέξανδρος μετ' αὐτὸν δὲ σύ· εἴτα, εἰ δοκεῖ, τρίτος 25  
 Ἀννίῳ, ἐδὲ ἕτος εὐκαταφρόνητος ἂν.

(α) ἀναιματί.] Alexander, or rather Lucian, for him, here supposes too much: for, a great, if not the greater, part of Italy was now in the hands of the Romans; their empire being more than three hundred years old, and they themselves a most warlike people; so that it is a question, whether they would not have stopped Alexander's career.—  
*λαβῶν, though I had taken.*



## ΔΙΑΛ. ΙΘ' Διογένης κ' Αλέξανδρου.

- ΔΙΟΓ.—Τι τῆτο, ᾧ Ἀλέξανδρος; κ' σὺ τίθησκας ὡςπερ ἡμεῖς ἅπαντες; ἈΛΕΞ. Ὁρᾷς, ᾧ Διόγενης; ἔ παραδόξον δὲ, εἰ ἄνθρωπος ᾧ, ἀπέθανον. ΔΙΟΓ. Οὐκᾶν ὁ Ἀμμων ἐψεύδετο, λέγων ἑαυτῷ σε εἶναι υἱόν; σὺ δὲ Φιλίππου ἄρα ἦσθα; ἈΛΕΞ. Φιλίππου, δηλαδή.
5. Οὐ γὰρ ἂν ἐτεθῆκεν Ἀμμωνος ᾧν. ΔΙΟΓ. Καὶ μὴν κ' περὶ τῆς Ὀλυμπιάδος τῆς μητέρος σε ὅμοια πολλὰ ἐλέγοντο· δράκοντα οἰμίζειν αὐτῇ, κ' βλέπεσθαι ἐν τῇ εὐνῇ· εἶτα ἔτω σε τεχθῆναι τὸν δὲ Φίλιππον ἐξαπατηῆσθαι οἰόμενον· κατέρχου σε εἶναι. ἈΛΕΞ. Καὶ γὰρ ταῦτα ἤκουον ὡςπερ σὺ. Νῦν δὲ ὁρᾷ ὅτι ἐδὲν ὑγιᾶς ἔτε ἢ μήτηρ,
- 10 ἔτε οἱ τῶν Ἀμμωνίων προφῆται ἐλεγον. ΔΙΟΓ. Ἀλλὰ τὸ ψεῦδος αὐτῶν ἐκ ἀχρηστῶν σοι, ᾧ Ἀλέξανδρε, πρὸς τὰ πράγματα ἐγένετο. Πολλοὶ γὰρ ὑπέστησαν Θεὸν εἶναι σε νομίζοντες. Ἀτὰρ εἰπέ μοι, τίς τὴν τὸσαύτην ἀρχὴν καταλέλοιπας; ἈΛΕΞ. Οὐκ οἶδα, ᾧ Διόγενης. Οὐ γὰρ ἔφθασα ἐπισκῆψαι τι περὶ αὐτῆς, ἢ τῆτο μόνον,
- 15 ὅτι ἀποθνήσκων Περδίκκα τὸν δακτύλιον ἐπιδοῦκα. Πλὴν ἀλλὰ τί γελᾷς, ᾧ Διόγενης; ΔΙΟΓ. Τί γὰρ ἄλλο ἢ ἀνεμνήσθην οἷα ἐποίει ἢ Ἑλλάς, ἄρτι σε παρελιθότα τὴν ἀρχὴν κολακεύοντες, κ' (α) προσάτην αἰρέμενοι, κ' στρατηγὸν ἐπὶ τὰς βαρβαρίας, ἔνοις δὲ κ' τοῖς δάδεκα Θεοῖς προσιδίντες, κ' νεῶς οἰκοδομῆμενοι, κ' θύοντες ὡς
- 20 δράκοντος υἱῶ; Ἀλλ' εἰπέ μοι, πῶς σε οἱ Μακεδόνες ἔθαψαν; ἈΛΕΞ. Ἔτι ἐν Βαβυλῶνι κεῖμαι τρίτην ταύτην ἡμέραν· ὑπισχνεῖται δὲ Πτολεμαῖος ὁ ὑπατοπιστής (ἢν ποτὲ ἀγάγη σχολὴν ἀπὸ τῶν Φορῶν τῶν ἐν ποσσίν) εἰς Αἴγυπτον ἀπαγαγὼν με, θάψειν ἐκεῖ, ὡς γενοίμην εἰς τῶν Αἴγυπτίων Θεῶν. ΔΙΟΓ. Μὴ γελᾷς, ᾧ Ἀλέξανδρε,
- 25 ὁρᾷς ἐν αὐτῷ ἔτι σε μωραίνοντα, κ' ἐλπίζοντα Ἀινυοῖν, ἢ Ὀσιριν

(a) προσάτην.] The μετοίκοι, or *sojourners*, at Athens, were obliged, under a penalty, to put themselves under the protection or patronage of some able citizen, who was to manage their affairs, and see right done them, and who, from that office, was called *προσάτης*, *defensor*, or rather *patronus*. *Potter*. So that Diogenes seems to me, here, to be very satirical upon the states of Greece, and to say as much as, That they gave up their liberty to Alexander so far, that, in their native country, they put themselves upon the foot only of sojourners, as they had surrendered the whole management of their affairs unto him, as to a *προσάτης*.

γενέσθαι; Πλὴν ἀλλὰ ταῦτα μὲν, ᾧ θεύτατε, μὴ ἐλπίζης. Οὐ γὰρ θέμις ἀνελθεῖν τίνα τῶν ἀπαξ διαπλευσάντων τὴν λίμνην, καὶ εἰς τὸ εἶσω τῆς ἑομῆς παρελθόντων. Οὐ γὰρ ἀμελής ὁ Αἰακὸς, ἐδ' ὁ Κέρβερος εὐκαταφρόνητος. Ἐκεῖνα δὲ ἡδέως ἂν μάθοιμι παρὰ σέ, πῶς φέρεται ὀπότε' ἂν ἐννοήσης ὅσην εὐδαιμονίαν ὑπὲρ γῆς ἀπολιπὼν 5 ἀφίξαι, σωματοφύλακας, καὶ ὑπασπιστάς, καὶ σατραπάς, καὶ χρυσὸν τοσούτον, καὶ ἔθνη προσκυνῶντα, καὶ Βαβυλωνίαν, καὶ Βάκτρα, καὶ τὰ (a) μεγάλα θηρία, καὶ τιμὴν, καὶ δόξαν, καὶ τὸ ἐπίσημον εἶναι ἐλαύνοντα, δεδεμένον ταινίᾳ λευκῇ τὴν κεφαλὴν πορφυρίδα ἐμπεπορημένον· ἐλυπεῖ ταῦτά σε ὑπὸ τὴν μνήμην ἰόντα; τί θαυμάζεις, ᾧ 10 μάταιε; ἐδὲ ταῦτά σε ὁ σοφὸς Ἀριστοτέλης ἐπαίδευσεν μὴ οἰεσθαι βέβαια εἶναι τὰ παρὰ τῆς τύχης; ἌΛΕΞ. Σοφὸς, ἀπάντων ἐκεῖν<sup>⊕</sup> κολάκων ἐπιτριπτότατ<sup>⊕</sup> ἄν; Ἐμὲ μόνον ἔασον τὰ Ἀριστοτέλους εἰδέναι, ὅσα μὲν ἤτησε παρ' ἐμοῦ, οἷα δὲ ἐπέσελλον· ὡς δὲ κατεχρητό μὲν τῇ περὶ παιδείαν φιλοτιμίᾳ. θαυμάζων, καὶ ἐπαινῶν, ἄρτι 15 μὲν εἰς τὸ κάλλ<sup>⊕</sup>, ὡς καὶ τῆτο μέρ<sup>⊕</sup> ὄν (b) τὰγαθῶ. ἄρτι δ' εἰς τὰς πρᾶξεις, καὶ τὸν πλεόν. Καὶ γὰρ αὐτὸ καὶ τῆτ' ἀγαθὸν ἡγεῖτ' εἶναι, ὡς μὴ αἰσχύνοιτο καὶ αὐτὸς λαμβάνων· γόνος, ᾧ Διόγενες, ἀνδραπ<sup>⊕</sup>, καὶ τεχνίτης. Πλὴν ἀλλὰ τῆτό γε ἀπολέλαικα αὐτῷ τῆς σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγαθοῖς, ἃ κατηρημήσω μικρῶ γε 20 ἐμπροσθεν. ΔΙΟΓ. Ἄλλ' οἰσθ' ὁ δράσεις; Ἄκ<sup>⊕</sup> γὰρ σοὶ τῆς λύπης ὑποθήσονται· ἐπεὶ ἐνλαυδᾷ γε ἐλλεβορ<sup>⊕</sup> ἐφίεται, σὺ δὲ κἂν τὸ Λήθης ὕδωρ χανθὸν ἐπισπασάμεν<sup>⊕</sup> πίε, καὶ αὐθις πίε, καὶ πολλάκις· ἔτω γὰρ ἂν σαύσῃ ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνιά-

(a) μεγάλα θηρία.] *Elephants*, which were used in the Eastern countries.

(b) τὰγαθῶ.] For τῷ ἀγαθῷ, *the good*, or the *Philosophers' summum bonum*. The Stoics held that nothing was good, but virtue, nothing evil, but vice. But, the Academics, or followers of Plato (of whom Aristotle was, in a great measure, one, having been his scholar), maintained that the *summum bonum* resulted from virtue, attended with all the advantages of outward things, such as health, wealth, a good name, &c. and that there were other things evil, beside vice; such as extreme poverty, bodily pain, infamy, &c. Both Plato and Aristotle, and their followers, the Academics and Peripatetics, agreed in these opinions of good and evil, as appears fully from Cicero's writings, *De Fin.* and M. Rollin's *Account of the Philosophers*.



μεν⊕. Καὶ (a) γὰρ κ' Κλειῖτον ἐκείνον ὄρω, κ' Καλλισθένη, κ' ἄλλους πολλὰς ἐπὶ σε ὀρμῶντας, ὡς διασπάσαιτο, κ' ἀμύναιτό σε ἂν ἔδρασας αὐτὰς. "Ὡσε τὴν ἑτέραν σὺ ταύτην βιάδιζε, κ' πῶν πολλάκις, ὡς ἔφην.

(a) γὰρ.] It seems to me that this γὰρ must be referred to πῶν, above, though ἔτω, &c. come between: for, of all that Diogenes said to Alexander, his advice about drinking was the principal part, as being the remedy, and, therefore, upon his seeing Clitus, Calisthenes, &c. approaching to revenge the injuries he had done them, he drops what he is saying, and suddenly cries, κ' γὰρ ὄρω, referring γὰρ to his advice, πῶν, above.

ΔΙΑΛ. κ'. Ἀλεξάνδρῃ κ' Φιλίππῃ.

ΦΙΛ.—Νῦν μὲν, ᾧ Ἀλέξανδρε, ἐκ ἂν ἕξερν⊕ γένοιο μὴ ἐκ ἐμοῦ υἱὸς εἶναι: ἐ γὰρ ἂν ἐτεθνήκεις, Ἀμμωνός γε ὢν. ἈΛΕΞ. Οὐδ' αὐτὸς ἠγνοῶν, ᾧ πατέρ, ὡς Φιλίππῃ τῷ Ἀμύντῃ υἱὸς εἰμι: ἀλλ' ἔδεξάμην τὸ μάντευμα, ὡς χρήσιμον ἐς τὰ πράγματα οἰόμενος εἶναι.

- 5 ΦΙΛ. Πῶς λέγεις; Χρήσιμον ἰδοῦκε σοὶ τὸ παρῆχαι σεαυτὸν ἕξαπαληθησόμενον ὑπὸ τῶν προφητῶν; ἈΛΕΞ. Οὐ τῆτο. Ἀλλ' οἱ βάρβαροι κατεπλάγησάν με, κ' ἐδεῖς ἔτι ἀνθίστατο, οἰόμενοι Θεῷ μάχεσθαι. "Ὡσε ῥᾶον ἐκράτην αὐτῶν. ΦΙΛ. Τίνων ἐκράτησας
- 10 σὺ γε ἀξιομαῶχαν ἀνδρῶν, ὃς δειλοῖς ἀεὶ συνηέχθης, τοξάρια, κ' πελτάρια, κ' γέβρα οἰσύνια προβοδλημένοις; Ἑλλήνων κρατεῖν ἔργον ἦν, Βοιωτῶν, κ' Φωκίων, κ' Ἀθηναίων κ' τὸ Ἀρκάδων ὀπλιτικόν, κ' τὴν Θετταλὴν (a) ἵππον, κ' τῆς Ἠλείων ἀκοντισίας, κ' τὸ Μαντινέων πελτασικόν, ἢ Θρᾷκας, ἢ Ἰλλυριῆς, ἢ κ' Παίονας χειρᾶσασθαι, ταῦτα μεγάλα. Μήδων δὲ, κ' Περσῶν, κ' Χαλδαίων, κ'
- 15 χρυσοφόρων ἀνθρώπων, κ' ἄλλων, ἐκ οἷσθα ὡς πρὸ σῆ μύριοι

(a) ἵππον.] Ὁ ἵππος signifies *equus*, but ἡ ἵππος, *equitatus*; the accus. case of which is this ἵππον.

(a) μετὰ Κλεάρχου ἀνελθόντες. ἐκράτησαν, ἐδ' εἰς χεῖρας ὑπομει-  
 νάντων ἐλθεῖν ἐκείνων, ἀλλὰ, πρὶν ἢ τόξευμα ἐξικνεῖσθαι, φυγόντων ;  
 ἌΛΕΞ. Ἄλλ' οἱ Σκύθαι γε, ᾧ πατέρ, καὶ οἱ Ἰνδῶν ἐλίφαντες, ἐκ  
 εὐκαταφρόνητόν τι ἔργον. Καὶ ὅμοις ἔ διαστήσας αὐτὰς, ἐδὲ προ-  
 δοσάσις ἀνέμενος τὰς νίκας, ἐκράτην αὐτῶν. Οὐδ' ἐπιώρησα 5  
 πάποτε, ἢ ὑποσχόμενος ἔψευσάμην, ἢ ἄπιστον ἔπραξά τι τῆ νικῶν  
 ἔνεκα. Καὶ τὰς Ἑλλήνας δὲ, τὰς μὲν ἀνοιματὶ (b) παρέλαβον,  
 Θηβαίως δὲ ἴσως ἀκίεως ὅπως μετῆλθον. ΦΙΛ. Οἶδα ταῦτα  
 πάντα. Κλεῖτ' γὰρ ἀπήγγειλέ μοι, ὅν σὺ τῷ δορατικῷ διελάσας  
 μεταξὺ δειπνῶντα ἐφονεύσας, ὅτι με (c) πρὸς τὰς σὰς πράξεις 10  
 ἐπαίνεσαι ἐτόλμησε. Σὺ δὲ καὶ τὴν Μακεδονικὴν χλαμύδα κατα-  
 βαλὼν, (d) κἀνδυν, ἅς Φασι, μετενέδυσ' καὶ τιάραν ὀρθὴν ἐπέδωξ, καὶ  
 προσκυνεῖσθαι ὑπὸ Μακεδόνων, ὑπ' ἐλευθέρων ἀνδρῶν ἠέξεις· καὶ τὸ  
 πάντων γελοϊότατον, ἐμίμω τὰ τῶν νενικημένων. Ἐῷ γὰρ λέγειν  
 ὅσα ἄλλα ἔπραξας, λίεσι συγκατακλειῶν σπεπαιδευμένως ἀνδρας, 15  
 καὶ γάμεις τοιούτους γαμῶν, καὶ Ἐφαισίωνα ὑπεραγαπῶν. Ἐν

(a) μετὰ Κλεάρχου ἀνελθόντες.] Clearchus was a Lacedæ-  
 monian general, who was obliged to go into banishment, be-  
 ing condemned to die, when he would not return from  
 Thrace, καὶ on the command of the Lacedæmonian magis-  
 trates, called Ephori. Upon this, he was kindly received  
 by Cyrus the younger, under whom he headed an army of  
 Grecians, in his expedition into Upper Asia, against his  
 brother Artaxerxes, then the Great, king of Persia. This  
 famous expedition is called, by Xenophon, who writes an  
 account of it, τῆ Κυρῆ Ἀνάστασις, *the Ascent of Cyrus* ; and  
 hence it is, that the word ἀνελθόντες, signifying *ascendentes*,  
 is used here. This expedition was not long before the  
 time of Alexander; and it is thought that the success of  
 the Grecians, under Clearchus, and their famous retreat,  
 under Xenophon, were the motives of his invading Asia.

(b) παρέλαβον.] *I received* them; that is, upon submission;  
 not *cepi*, *I took* them, as the other translation has it.

(c) πρὸς.] “ Πρὸς Comparationi etiam inservit, potestque  
 “ alicubi reddi *pro*, ut Plat. Ep. vii. Τὰ δὲ ἄλλα μικρὰ ἂν  
 “ εἶη πρὸς ταῦτα. Et Herodot. Μὴ μὲ κατανόησ πρὸς λιθίνας  
 “ Πυραμίδας: Ne me contemnas *pro* Pyramidibus lapideis.”  
 Steph.

(d) κἀνδυν.] χιτῶνα Πέρσικον στρατιῶτικον. Bourd.

- ἔπνευσα μόνον ἀκέσας, ὅτι ἀπίσχυς τῆς τῆ Δαρείου γυναικὸς καλῆς  
 ἕως καὶ τῆς μητρὸς αὐτῆ, καὶ τῶν θυγατέρων ἐπεμελήθης. Βασιλικὰ  
 γὰρ ταῦτα. ἌΛΕΞ. Τὸ φιλοκίνδυνον δὲ, ὡ πάτερ, ἐκ ἐπαινεῖς,  
 καὶ τὸ ἐν (a) Ὀξυδράκαις πρῶτον καθάλασθαι εἰς τὸ ἐντὸς τῆ  
 5 τείχεος, καὶ τοσαῦτα λαβεῖν τραύματα; ΦΙΛ. Οὐκ ἐπαινεῖς τῆτο, ὡ  
 Ἀλέξανδρε, ἐχ' ὅτι μὴ καλὸν εἶναι οἶμαι καὶ τιτρώσκεισθαι ποτε τὸν  
 βασιλεῖα. καὶ προκινδυνεύειν τῆ στρατῆ, ἀλλ' ὅτι σοὶ τοῖστο ἤκιστα  
 συνέφερε. Θεὸς γὰρ εἶναι δοκῶν, εἰποτε τραυθίης, καὶ βλέποῖεν σε  
 φοράδην τῆ πολέμου ἐκκομιζόμενον, αἵματι ρέομενον, οἰμάζοντα ἐπὶ  
 10 τῷ τραύματι, ταῦτα γέλωσ ἦν τοῖς ὀρώσι, καὶ ὁ Ἀμμων γόης, καὶ  
 ψευδομαντις ἠλέγχετο, καὶ οἱ προφήται, κόλακες. Ἡ τίς ἐκ ἂν  
 ἐγέλασεν ὀρῶν τὸν τῆ Δίος υἱὸν λειποψυχῶντα, δεόμενον τῶν ἰατρῶν  
 βοηθεῖν; Νῦν μὲν γὰρ ὁπότε ἦδη τέθνηκας, ἐκ οἷσι πολλὰς εἶναι  
 τὰς τὴν προσποίησιν ἐκείνην ἐπικερτομῶντας, ὀρῶντας τὸν νεκρὸν  
 15 τῆ Θεῆ ἐκτάδην κείμενον, μυδῶντα ἦδη καὶ ἐξωθηκότα, κατὰ νόμον  
 σαμάρτων ἀπάντων; Ἄλλως τε, καὶ τὸ χρέσιμον. ὁ ἔφησ, Ἀλέξανδρε,  
 τὸ διὰ τῆτο κρατεῖν ῥαδίως, πολὺ σε τῆς δόξης ἀφῆρειτο τῶν κατορθω-  
 θημένων. (b) Πᾶν γὰρ ἐδόκει ἐνδεὲς, ὑπὸ Θεῆ γίνεσθαι δοκῶν.  
 ἌΛΕΞ. Οὐ ταῦτα φρονῶσιν οἱ ἄνθρωποι περὶ ἐμῆ, ἀλλ' Ἡρακλεῖ  
 20 καὶ Διονύσῃ ἐνάμιλλον τιθέασί με. Καίτοι τὴν Ἄορνον ἐκείνην, ἐθ'  
 ἑτέρω ἐκείνων λαβόντ' ἐγὼ μόν' ἐχειρωσάμην. ΦΙΛ. Ὁρῶς  
 ὅτι ταῦτα ὡς υἱὸς Ἀμμων λέγεις, ὡς Ἡρακλεῖ καὶ Διονύσῃ  
 παραβάλλεις σεαυτὸν, καὶ ἐκ αἰσχύνῃ, ὡ Ἀλέξανδρε, ἐδὲ τὸν τύφον  
 ἀπομαθήσῃ, καὶ γνώσῃ σεαυτὸν, καὶ συνῆς ἦδη νεκρὸς ἂν;

(a) Ὀξυδράκαις.] Not "the name of a city, as is generally imagined, but the name of an Indian people."

(b) Πᾶν γὰρ, &c.] "For every exploit of yours seemed to fall short, as far as it appeared to be performed by a God."

## ΔΙΑΛ. κα'. Ἀχιλλεύς κ' Ἀντιλόχου.

Homer ridiculed, for making the other world a worse state than the present, in the following verses spoken by Achilles to Ulysses, when he (Ulysses) went alive to hell, to consult Tiresias the prophet, in *Odys. xi.*

Ββλοίμεν κ' ἐπάρεθ' ἴων θητεύμεν ἄλλω  
 Ἄνδρ' παρ' ἀκλήρῃ, ὧ μὴ βίοτ' πολὺς εἴη,  
 Ἡ πᾶσι νεκύεσσι καταφθιμένοισιν ἀνάσσειν.

ἌΝΤ.—Οἷα πρῶην, Ἀχιλλεῦ, πρὸς τὸν Ὀδυσσεῖ σοι εἴρηται περὶ τῆ θανάτου. ὡς ἀγεννῆ κ' ἀνάξια τοῖν διδασκάλοιν ἀμφεῖν, Χείρωνός τε κ' Φοίνικ'. Ἡκροῶμεν γὰρ ὁπότε ἔφης ββλεσθαι ἐπάρεθ' ἴων, θητεύειν παρὰ τινι τῶν ἀκλήρων, ὧ μὴ βίοτ' πολὺς εἴη, μᾶλλον ἢ πάντων ἀνάσσειν τῶν νεκρῶν. Ταῦτα μὲν ἔν ἀγεννῆ τινα φρεῖγα, δειλὸν, κ' πέρα τῆ καλῶς ἔχοντ' φιλοζῶον ἰσως ἐχρῆν λέγειν τὸν Πηλέως δὲ υἱὸν τὸν φιλοκινδυνότατον ἡρώων ἀπάντων, ταπεινὰ ἔτω περὶ αὐτῶ δ' ἀνοεῖσθαι. πολλὴ αἰσχύνῃ, κ' ἐναντιότης πρὸς τὰ πεπραγμένα σοι ἐν τῷ βίῳ ὅς. ἔξον ἀκλεῶς ἐν τῇ Φθιώτιδι πολυχρόνιον βασιλεύειν, ἐκὼν προεῖλε τὸν μετὰ τῆς ἀγαθῆς δοξῆς θάνατον. ΑΚΙΑ. Ὡ παῖ Νέστορ', ἀλλὰ τότε μὲν ἄπειρ' ἔτι τῶν ἐνταῦθα ἴων, κ' τὸ βέλτιον ἐκείνων ὁπότερον ἦν ἀγνοῶν τὸ δύσηνον ἐκεῖνο δοξάριον προσέτιμων τῆ βίῳ. Νῦν δὲ συνήκη ἡδῃ, ὡς ἐκείνη μὲν ἀναφελῆς, κ' εἰ (α) ὅτι μάλιστα οἱ ἄνω φαφθῆσσι μετὰ νεκρῶν δὲ ὁμοτιμία. Καὶ ἔτε τὸ κάλλ' ἐκεῖνο, ὧ Ἀντιλόχε, ἔτε ἡ ἰσχυρὸς πάρεσιν' ἀλλὰ κείμεθα ἅπαντες ἰπὸ τῶ αὐτῶ ζόφῳ ὁμοιοι κ' κατ' ἐθὲν ἀλλήλων διαφέροτες. Καὶ ἔτε οἱ τῶν Τρώων νεκροὶ δεδασί με, ἔτε οἱ τῶν Ἀχαιῶν θεραπεύεσιν' ἰσηγορία δὲ ἀκριβοῦς, κ' νεκρὸς ὁμοι', ἡ μὲν κακὸς, ἡδὲ κ' ἰσθλός. Ταῦτα με ἀνίᾳ κ' ἄχθομαι ὅτι μὴ θητεύω ζῶν. ἌΝΤ. Ὅμως τί ἔν ἄν τις πάθοι, ὧ Ἀχιλλεῦ; Ταῦτα γὰρ ἔδοξε τῇ φύσει, πάντως ἀποθνήσκειν ἅπαντας. Ὡσε χρῆ ἐμμένειν τῷ νομῶ, κ' μὴ ἀνιάσθαι τοῖς διατεταγμένοις. Ἄλλως τε, ὁρῶς τῶν ἑταίρων ὅσοι περὶ σε ἴσμεν ὡδε; Μετὰ μικρὸν δὲ ἢ Ὀδυσσεὺς ἀφίξεται

(a) ὅτι.] Perperam in omnibus libris excusis scribitur εἰ κ' ὅ, τι μάλιστα, cum sit scribendum ὅτι μάλιστα, "maximè," ut dicitur ὅτι τάχιστα, "celerrimè." Grævius.

- (a) πάντως. Φέρει δὲ παραμυθίαν καὶ ἡ κοινωγία τῆ πράγματι, καὶ τὸ μὴ μόνον αὐτὸν πεπονηταί. Ὁρᾶς τὸν Ἡρακλῆα, καὶ τὸν Μελέαγρον, καὶ ἄλλους θαυμαστὰς ἄνδρας, οἱ, ἐκ ἂν οἶμαι, δεξιαιντο ἀνελεθεῖν, εἴτις αὐτὰς ἀναπέμφεις θητεύσοντι ἀκλήροις καὶ ἀβίοις ἀνδράσιν; ἌΧΙΛ. Ἐταιρικὴ μὲν ἡ παραίνεσις. Ἐμὲ δὲ ἐκ οἷδ' ὅπως ἡ μνήμη τῶν παρὰ τὸν βίον ἀνιᾶ, οἶμαι, δὲ καὶ ὑμῶν ἕκαστον. Εἰ δὲ μὴ ὁμολογεῖτε, ταύτη χεῖρας ἐστὲ, καθ' ἡσυχίαν αὐτὸ πάσχοντες. ἌΝΤ. Οὐκ' ἀλλ' ἀμείνεις, ᾧ Ἀχιλλεῦ. Τὸ γὰρ ἀναφελὲς τῆ λέγειν ὁρᾶμεν. Σιωπᾶν γὰρ, καὶ φέρειν, καὶ ἀνέχεσθαι, δέδοται ἡμῖν, μὴ καὶ γέλωτα ὄφλωμεν, ὥσπερ σὺ, τοιαῦτα εὐχόμενοι.

(a) πάντως.] *For good and all, when dead; and not, as he lately came, alive, and to return again to life.*

### ΔΙΑΛ. κβ'. Μενίππε καὶ Τάνταλε.

The absurdity of Tantalus's punishment.

- MEN.—Τί κλαίεις, ᾧ Τάνταλε; ἢ τί σεαυτὸν ὀδύρη, ἐπὶ τῇ λίμνῃ ἐσῶς; ΤΑΝΤ. Ὅτι, ᾧ Μενίππε, ἀπόλωλα ὑπὸ τῆ δίψης. ΜΕΝ. Οὕτως ἀργὸς εἶ, ὡς μὴ ἐπικύψας πιεῖν. ἢ καὶ νῆ Δι' ἀρυσάμεναι κοίλῃ τῇ χειρὶ; ΤΑΝΤ. Οὐδὲν ὄφελος εἰ ἐπικύψαιμι φεύγει γὰρ τὸ ὕδωρ, ἐπειδὴν προσιόντα αισθηταί με. Ἦν δὲ ποτε καὶ ἀρυσάιμι. καὶ προσενέγκω τῷ σώματι, ἐφθάνω βρέξας ἄκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύλων διαρρέων. ἐκ οἷδ' ὅπως αὐτὸς ἀπολείπει ἕρπυλόν τὴν χεῖρά μου ΜΕΝ. Τεράσιόν τι πάσχεις, ᾧ Τάνταλε. Ἄτὰρ εἰπέ μοι, τί γὰρ δὲρ τῆ πιεῖν; ἔ γὰρ σῶμα ἔχεις· ἀλλ' ἐκεῖνο μὲν ἐν Λυδία περ τεταπται, ὄρερ καὶ πεινῆν καὶ διψῆν ἐδύνατο· σὺ δὲ ἢ ψυχὴ πᾶς ἂν ἐτι ἢ διψῆς. ἢ σῆνις; ΤΑΝΤ. Τῆτ' αὐτὸ ἢ κόλασις ἐστὶ, τὸ διψῆν μου τὴν ψυχὴν ὡς σῶμα ἔσαν. ΜΕΝ. Ἄλλὰ τῆτο μὲν ἔτω πεισεύσαμεν, ἔπειθ' ὅτι τῷ δίψει κολάζεσθαι. Τί δ' ἐν σοὶ τὸ δεινὸν ἔσαι; ἢ δέδιας μὴ ἐνδείξαι τῆ ποτὲ ἀποθνήσκειν; ἐκ ὁρᾶ γὰρ ἄλλον μετὰ τῆτον ἄδην, ἢ θαυματοῦ ἐντίθεν εἰς ἕτερον τόπον ΤΑΝΤ. Ὁρθῶς μὲν λέγεις. Καὶ τῆτο δ' ἐν μερὶ τῆς καταδικῆς, τὸ ἐπιθυμεῖν πιεῖν, μηδὲν δεόμενον. ΜΕΝ. Ληθεῖς, ᾧ

Τάνταλε' κ' ὡς ἀληθῶς ποτὲ δεῖσθαι δοκεῖς, ἀκράτῃ γε ἑλλεβόρῃ,  
 νῆ Δία· ὅσις τέναντιόν τοῖς ὑπὸ τῶν λυττώντων κυνῶν δεδηγμένοις  
 σέπονθας, ἐ τὸ ὕδωρ, ἀλλὰ τὴν δίψαν πεφοβημένῳ. ΤΑΝΤ.  
 Οὐδὲ τὸν ἑλλεβορον, ᾧ Μένιππε, ἀναίνομαι πειεῖν· γένοιτό μοι  
 μόνον. ΜΕΝ. Θάρρει, ᾧ Τάνταλε Εὐῖσθι ὡς ἕτε σὺ, ἕτε 5  
 ἄλλῳ πίεται τῶν νεκρῶν ἀδύνατον γάρ. Καίτοι ἐ πάντες,  
 ὡσπερ σὺ, ἐκ καταδίκης διψῶσι, τῷ ὕδατῳ αὐτὲς ἐχ ὑπομέ-  
 ροντος.

ΔΙΑΛ. κγ'. Μένιππε κ' Αἰακῆ.

Menippus sees the curiosities in hell, and makes his remarks upon  
 them. He is waited upon by one of the judges.

ΜΕΝ.—Πρὸς τῷ Πλάτωνῳ, ᾧ Αἰακῆ, περιήγησαί μοι τὰ ἐν ἅδῃ  
 πάντῃα. ΑἰΑΚ. Οὐ βραδίον, ᾧ Μένιππε, ἀπαντα. Ὅσα μέντοι  
 κεφαλαιῶδη, μάνθανε. Οὐτοσί μὲν ὅτι Κέρβερός ἐστιν οἶσθα· κ' τὸν  
 πορθημέα τέτον, ὅς σε διεπέρασε, κ' τὴν λίμνην, κ' τὸν Πυριφλεγέθοντα  
 ἤδη εἰράκακας ἐπιών. ΜΕΝ. Οἶδα ταῦτα, κ' σὲ, ὅτι πυλωραίς. Καί 3  
 τὸν βασιλεῖα εἶδον, κ' τὰς Ἐριννῦς. Τὲς δ' ἀνθρώπων μοι τὲς πάλαι  
 δεῖξον, κ' μάλιστ' ἐπισήμους αὐτῶν. ΑἰΑΚ. Οὐτῷ μὲν Ἀγα-  
 μέμνων· ἔτῳ δ' Ἀχιλλεύς· ἔτῳ δὲ Ἰδομενεὺς πλοσιόν. Ἐπειτα  
 Ὀδυσσεύς, εἶτα Αἰας, κ' Διομήδης, κ' οἱ ἄριστοι τῶν Ἑλλήνων.  
 ΜΕΝ. Βαβαί, Ὅμηρε, οἶά σοι τῶν βραψαδιῶν τὰ κεφάλαια χαμαὶ 10  
 ἔρριπται, ἄγνωστα, κ' ἄμορφα, κόνις πάντῃα, κ' λῆρῳ πολὺς,  
 (a) ἀμενηνὰ ὡς ἀληθῶς κάρηνα. Οὐτῷ δὲ, ᾧ Αἰακῆ, τίς ἐσι;  
 ΑἰΑΚ. Κῦρός ἐστιν. Οὐτῷ δὲ Κροῖσῳ· ὁ δ' ὑπὲρ αὐτὸν Σαρ-  
 δανάπαλῳ· ὁ δ' ὑπὲρ τήτης, Μιδῶς· ἐκεῖνῳ δὲ Ξέρξης. ΜΕΝ.  
 Εἶτά σε, ᾧ κάθαρχμα, ἢ Ἑλλάς ἐφριτε ζευγνῦντα μὲν τὸν Ἑλλήσ- 15  
 ποντον, (b) διὰ δὲ τῶν ὄρῶν πλεῖν ἐπιθυμῆντο;—(c) Οἶος δὲ κ'

(a) ἀμενηνὰ.] Πάντες δ' εἰσὶν ὅμως νεκρῶν ἀμενηνὰ κάρηνα.  
 Hom.

(b) διὰ δὲ τῶν ὄρῶν.] After Xerxes had invaded Greece,  
 with an army (as Justin relates) of ten hundred thousand  
 men, he cut a channel across the neck of the peninsula,  
 upon which mount Athos stands, in Macedonia, that he  
 might have it to say, he sailed over, or through, mountains.

(c) Οἶος.] *What a vile wretch.*

ὁ Κροΐσός ἐστι; Τὸν Σαρδανάπαλον δὲ, ᾧ Αἰακὲς παλάξαι μοι κατὰ κόρρης ἐπίτρεψον. Αἰακ. Μηδαμῶς διατρέψεις γὰρ αὐτῷ τὸ κρανίον γυναικεῖον ὄν. MEN. Οὐκᾶν ἀλλὰ προσπίύξομαί γε πάντως ἀνδρογύνῃ ὄντι. Αἰακ. Βέλει δὲ σοι ἐπιδείξω καὶ τὰς σοφάς;  
 5 MEN. Νῆ Δία γε. Αἰακ. Πρῶτῳ ἔτος σοι ὁ Πυθαγόρας ἐστὶ.  
 MEN. Χαίρει, ᾧ (a) Εὐφορβε, (b) ἢ Ἄπολλον, ἢ ὁ, τι ἂν ἐθέλῃς.  
 ΠΥΘ. Νῆ, καὶ σύ γε, ᾧ Μίνιππε. MEN. Οὐκ ἔτι (c) χρυσοῦς ὁ μηρός ἐστὶ σοι; ΠΥΘ. Οὐ γάρ. Ἀλλὰ φέρεϊδω, εἴ τι σοι ἐδάδιμον

(a) Εὐφορβε.] Pythagoras held that the souls of men, after a certain time spent in hell, returned to life again, and passed into a new set of bodies. As a proof of this, he affirmed that he himself had been Euphorbus, at the siege of Troy; and, to prove it, said he knew the shield of that warrior, which he saw hung up in one of the Grecian temples.

(b) ἢ Ἄπολλον.] He was of so beautiful a person, that his scholars used to call him the Hyperborean Apollo. Diog. Laert. Lib. viii. Segm. 2. Lucian calls him by these names, in derision of his vanity, in having endeavoured to pass for these persons. But it was not so much vanity, as a sort of pious fraud in him; because he thereby proposed the reformation of men; as will appear by the next note. This shews us the necessity there was of a real Divine Reformer.

(c) χρυσοῦς ὁ μηρός.] Ælian says that Pythagoras shewed his golden thigh, at the public games of Crotona; and that he was seen, that very day, at Metapontum, another city of Italy. Apollonius, too, relates the same facts; but neither gives us any account of the grounds of this fable of his golden thigh. See Ælian. Lib. ii. cap. 26. and Apollon. de Mirabil.

If I may guess at the foundation of all these strange things, I should be apt to think that, as Pythagoras was engaged in reforming the Crotonians and Metapontines, two cities entirely sunk in luxury and debauchery, the better to enforce his new laws, and to give them an extraordinary sanction, he contrived to pass for a very wonderful person, or, rather, something more than man. His great skill in mathematics, too, by which he passed with some for a conjuror, might have contributed to establish this notion of him.



ἢ σῆρα εχει. MEN. Κυάμους, ᾧ ἴγαθί. "Ωσε (a) ἔ τῆτό σοι ἐδώδιμον. ΠΥΘ. Δὸς μόνον ἄλλα παρὰ νεκροῖς (b) δόγμαλα. "Εμασθον γὰρ, ὡς ἐδὲν ἴσον κύαμοι κῆ (c) κεφαλαὶ τοκήων ἐνθάδε.

(a) ἔ τῆτό σοι ἐδώδιμον.] Pythagoras did not allow the eating of any living creature, but would have men live upon all wholesome vegetables, except beans. Many fabulous reasons are given for his forbidding the eating of these: such as, that they resemble the human parts of generation: that their stalks are like the gates of hell, because they have a thorough passage, or one continued tube within them: that, if you expose them, boiled, for a certain number of nights, to the moon, they will turn to blood. Diog. Laërt. in Pythag. and Lucian in Βιωῶν Πρᾶσ. But the true reason, probably, was that given by Cicero: "Ex quo etiam Pythagoricis interdictum putatur, ne Fabâ vescerentur, quòd habet inflationem magnam is cibus, tranquillitati mentis, vera quærenti, contrariam." Lib. de Divinat. Several also are of opinion that, under Pythagoras's precept, about beans, was couched advice to his scholars, that they should not endeavour to become Κυαμείται, *Fabis electi* (for it was usual to elect magistrates with beans); that is, that they should not subject themselves to the evils of ambition. See Xen. Apomn. Demosth. Scholiast. in Orat. cont. Timocrat. & Plut. in Puer. Educat.

(b) δόγμαλα.] *The opinions* of the Philosophers were, peculiarly, so called.

(c) κεφαλαὶ τοκήων.] Κεφαλῆ, as Stephanus shews, hath been used as a term in anatomy, signifying the *extremity* of a bone, or other part. "Item (says he) superior in testiculo pars κεφαλῆ ὀρχέως dicitur, inferior πύθμην."—Now, as there is no account, at least that I can find, that Pythagoras thought beans more like the parts of generation of parents than those of children, but that they resembled such parts in general, I am apt to think that Lucian must have writ it κεφαλαὶ ὀρχήων. For, where has κεφαλῆ, by itself, ever signified *testiculus*? And, if it had, why should Lucian alter, or limit, the doctrine of Pythagoras, who forbade the eating of beans, not because they resembled the parts of generation in parents only, but those in all human, or perhaps, living, creatures? Τοκήων is put for τοκέων, Ionice.

- ΑΙΑΚ. Οὐτὸ δὲ Σόλων ὁ Ἐξηκесίδης, καὶ Θαλῆς ἐκεῖν· καὶ παρ' αὐτῆς, Πιττακὸς, καὶ οἱ ἄλλοι. (a) Ἐπὶ δὲ πάντες εἰσὶν, ὡς ὀρέξῃς. MEN. Ἄλυποι ἦτοί. ᾧ Αἰακῆ, μόνοι, καὶ Φαιδρὸι τῶν ἄλλων. Ὁ δὲ σποδῆ πλέως, ἄσπερ ἐγκρυφίας ἄρτῃ. ὁ ταῖς Φλυκταίναις ὄλῃ
- 5 (b) ἐξηθηκῶς, τίς ἐστιν; ΑΙΑΚ. Ἐμπεδοκλῆς. ᾧ Μένιππε, ἡμίφθῃ ἀπὸ τῆς Αἴτηνης παρῶν. MEN. Ὡ (c) χαλκόπε βέλτισε, τί παθῶν σεαυτὸν ἐς τῆς (d) κρατῆρας ἐνέβαλες; ἘΜΠ. (e) Μελαγχολία τίς, ᾧ Μένιππε. MEN. Οὐ μὰ Δία, ἀλλὰ κενοδοξία, καὶ τύφῃ, καὶ πολλῇ (f) κόρυζα. Ταῦτά σε ἀπνηθράκωσεν αὐταῖς
- 10 κρηπίσιν ἐκ ἀξίον ὄντα. Πλὴν ἀλλ' ἐδέν σε τὸ σοφισμα ἄνησεν ἐφωράθης γὰρ τεθνεώς.—Ὁ Σωκράτης δὲ, ᾧ Αἰακῆ, πῶς ποτε ἄρῃ ἐσι; ΑΙΑΚ. Μετὰ Νέσορῃ καὶ (g) Παλαμῆδες ἐκεῖν ληρεῖ τὰ

(a) Ἐπτά.] *The seven wise men of Greece.* The four, not mentioned here, were Chilo, Bias, Periander, king of Corinth, and Cleobulus.

(b) ἐξηθηκῶς.] *Who-hath-broke-out* with blisters. A metaphor, from the *breaking out* or *budding* of trees or flowers.

(c) χαλκόπε.] See your dictionary, for Empedocles.

(d) κρατῆρας.] *Κρατῆρ*, properly, signifies *a cup*. The caverns of the burning mount *Ætna* were, in Greek, called *Κρατῆρες*.

(e) Μελαγχολία τίς.] After Menippus had asked, *τί παθῶν*, it is odd that Empedocles should answer in this nominative case. But, perhaps, it is natural, in a cursory discourse, not to be, upon all occasions, so very exact as to answer, directly, in the case of the question: or, perhaps, the speaker, here, meant to say, *Μελαγχολία τίς ἤ.* “It was some madness.”

(f) κόρυζα.] Stephanus shews, from Galen, that all the old physicians used to call, *τὸ διὰ τῶν ῥινῶν ἐκκρινόμενον ὑγρὸν λεπτόν*, *the thin fluid secreted through the nostrils* by the name of *κόρυζα*. We often see madmen and idiots troubled with this defluxion; whence we call them *drivellers*; and hence, I suppose, the Greeks gave the name of *κόρυζα*, or *drivelling*, to madness.

(g) Παλαμῆδες.] Socrates, upon his trial, spoke thus to the Athenian judges: “If death be but a journey hence to another place, and it be true, what is reported, that all who died are there, what greater good, judges, can befall a man, than there to converse with those just judges,

πολλά. ΜΕΝ. Ὅμως ἐξελόμεν ἰδεῖν αὐτὸν, εἴπερ ἐνθάδε ἐστίν.  
 ΑΙΑΚ. Ὅρῳς τὸν Φαλακρὸν; ΜΕΝ. Ἀπαντες Φαλακροὶ εἰσιν  
 ὡσεὶ πάντων ἀν εἴη τῆτο τὸ γνώρισμα. ΑΙΑΚ. Τὸν σιμὸν λέγεις.  
 ΜΕΝ. Καὶ τῆδ' ὅμοιον· σιμοὶ γὰρ ἅπαντες. ΣΩΚΡ. Ἐμὲ ζητεῖς,  
 ὦ Μένιππε; ΜΕΝ. Καὶ μάλα, ὦ Σώκρατες. ΣΩΚΡ. Τί τὰ ἐν 5  
 Ἀθήναις; ΜΕΝ. Πολλοὶ τῶν νέων φιλοσοφεῖν λέγεις. Καὶ τὰ  
 γε σχήματα αὐτὰ, καὶ τὰ βαδίσματα εἰ θεάσαιτό τις, ἄκροι φιλό-  
 σοφοὶ μάλα (a) πολλοί. Τὰ δ' ἄλλα ἐάρακας, οἶμαι, οἷον ἤκε  
 παρὰ σοὶ (b) Ἀρίστιππον, καὶ Πλάτων αὐτός· ὁ μὲν ἀποπνέων μύρρα,  
 ὁ δὲ τὲς ἐν Σικελίᾳ τυράννης (c) θεραπεύειν ἐκμαθῶν. ΣΩΚΡ. 10

“ Minos, Æacus, and Rhadamanthus, and with Palamedes,  
 “ or Ajax, or any other who hath died by an unjust judg-  
 “ ment?” Plat. in Apolog.

I think it somewhat probable, then, that Lucian, here, placing Socrates in the particular company of Nestor, a righteous man, and of Palamedes, who had suffered by a false accusation, is a kind of a gibe upon the above passage in Plato; as if he made Æacus (when Menippus had asked him for Socrates) to say, “O! yonder he is, to be sure, “comforting himself with Nestor and Palamedes, his “fellow-sufferers, whose company he so much longed for.”

(a) πολλοί.] Immediately after this πολλοί, the MS goes on thus: ΣΩΚΡ. Μάλα πολλὰς ἐάρακα. ΜΕΝ. Ἄλλ' ἐάρακας, οἶμαι, οἷος ἢ παρὰ σοὶ Ἀρίστιππος, καὶ Πλάτων αὐτός, ὁ μὲν, &c. Γραυ.

(b) Ἀρίστιππος.] This philosopher (if he deserves that name) held that the gross pleasures of the body were the *summum bonum*.

(c) θεραπεύειν ἐκμαθῶν.] Plato went thrice to Sicily. First, to see the wonders of the burning Ætna; at which time he incurred the displeasure of the tyrant Dionysius the elder, by telling him that his words τυράννισσιν, *savoured of tyranny*; for which he would have been put to death, but for the generous and humane Dion, brother-in-law to the tyrant. His second expedition was to take possession of some lands promised him by Dionysius the younger, in which he was to make an experiment of that famous form of government which he hath left us in his works: but Dionysius broke his word with him: upon which, it was

- Περὶ ἐμῆ δὲ τί φρονῶσιν; MEN. Εὐδαίμων, ὦ Σώκρατες, ἀνθρώπων εἰ τάγε τοιαῦτα. Πάντες, ἔν σε θαυμάσιον οἴονται ἀνδρα γεγενησθαι, καὶ πάντα ἐγνωκέναι (α) ταῦτα, (δεῖ γὰρ, οἶμαι, τέληθές λέγειν) ἔδδεν εἰδόντα. ΣΩΚΡ. (β) Καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτὸς;
- 5 οἱ δὲ, εἰρωνείαν, ὡντο τὸ πρᾶγμα εἶναι. MEN. Τίνες δὲ ἑτοί εἰσιν οἱ περὶ σέ; ΕΩΚΡ. Χαρμίδης, ὦ Μένιππε, καὶ Φαίδρος, καὶ ὁ τῆ Κλεινίς. MEN. Εὐγε, Σώκρατες, ὅτι κἀνταῦθα μέτει τὴν σεαυτῆ τέχνην, καὶ ἐκ ὀλιγορεῖς τῶν καλῶν. ΣΩΚΡ. Τι γὰρ ἂν ἄλλο ἴδιον πρᾶττοιμι; Ἄλλὰ πλησίον ἡμῶν κατάκεισο, εἰ δοκεῖ. MEN. Οὐ,
- 10 μὰ Δί, ἐπι τὸν Κροίσον γὰρ καὶ Σαρδανάπαλον ἄπειμι. πλησίον οἰκῆσαν αὐτῶν. Ἔοικα γὰρ ἐκ ὀλίγα γελάσσεισθαι, οἰμαζόντων ἀκάν. ΑΙΑΚ. Καγὰρ ἤδη ἄπειμι, μὴ καὶ τις ἡμᾶς νεκρῶν λάθῃ διαφυγῶν. Τὰ πολλὰ δ' ἐσαῦθις ὄψει, ὦ Μένιππε. MEN. Ἄπιθι. Καὶ ταυτὶ γὰρ ἱκανά, ὦ Αἰακέ.

thought, he put Dion and Theotas upon dethroning him. It is, at least, certain, that he was obliged to a letter, which the philosopher Archytas wrote to Dionysius, in his favour, for his escape from Sicily and this second tyrant. The third time he went to make up matters between Dion, then much suspected at court, and Dionysius, who still had a veneration for Plato: but, failing in this, he soon returned home. Diogenes Laërtius, Lib. iii. S. 18, in substance, gives us the above account; in which we see rather the contrary of any servile attendance upon the tyrants of Sicily; so that Lucian, here, probably, takes an injurious and saucy liberty with the divine Plato's character.

(α) ταῦτα.] *These things*, which we now see, here in hell. Socrates was wont to say, that a dæmon or genius signified, beforehand, to him, what was to come: "Ἐλεγε δὲ καὶ προσμαίνειν τὸ δαιμόνιον τὰ μέλλοντα αὐτῷ. Diog. Laërt. Lib. ii. Seg. 32. Which notion is what Menippus, here, pretends to ridicule.

(β) Καὶ αὐτὸς ἔφασκον.] The Delphian oracle pronounced Socrates, the wisest of men: which, after much enquiry, he himself discovered to be true, in this respect only, that he alone had found out that he knew nothing. And this he often declared. See Plat. in Apolog.

## ΔΙΑΛ. κδ'. Μένιππος ἠὲ Κερβείρα.

## Lucian's death of Socrates.

MEN.—Ω Κέρβερε, (συγγενὴς γὰρ εἰμί σοι, κύων ἢ αὐτὸς ἂν) εἰπέ μοι πρὸς τῆς Στυγὸς, οἷόν ἢν ὁ Σωκράτης, ὁπότε κατῆι πρὸς ἡμᾶς. Εἰκὸς δὲ σε Θεὸν ὄντα μὴ ὑλακτεῖν μόνον, ἀλλὰ ἢ ἀνθρωπικῶς φθίγγεσθαι, ὅτ' ἔθέλοις. ΚΕΡΒ. Πόρρωθεν μὲν, ὦ Μένιππε, παντάπασιν ἐδόκει ἀτρέτιον προσώπῳ προσίεναι, ἢ ἔ πάνυ διδόναι τὸν θάνατον δοκῶν, ἢ τῆτ' ἐμῆναι (a) τοῖς ἔξω τῆ ζωῆς ἐσῶν ἐθέλων. Ἐπεὶ δὲ κατέκνυεν εἰσω τῆ χάσματ' ἢ, ἢ εἶδε τὸν ζόφον, κενῶ ἔτι διαμέλλοντα αὐτὸν (b) θανάτῳ τῷ κενεῖν, κατέσπασα τῆ ποδὸς, ὡσπερ τὰ βρέφη (c) ἐκάνυε, ἢ τὰ ἐαυτῶ παιδία ἀδύρετο,

(a) τοῖς ἔξω.] *To the world.*

(b) κενεῖν θανάτῳ.] The representing Socrates lingering in great fear, at the entrance of hell, till Cerberus comes and drags him down by the foot, is a natural allegory, signifying that Socrates was very loth to quit this life, and did still put off his departure, till, at length, death seized him fast, and hauled him away, in spite of him. Yet, I cannot but think that Cerberus breaks through this allegory, when, in his private capacity of a dog, he says, he bit Socrates with hemlock; for this seems strained and unnatural. However, it is reconcileable to sense, by taking Cerberus, when he says, κενεῖν θανάτῳ, for death; because death may, indeed, be naturally said to seize Socrates κενεῖν, with the hemlock, or the juice of hemlock, which was the poison he had drank. Κάνειον is reckoned to be rather a sort of plant, like our hemlock.

(c) ἐκάνυε.] I know no account of Socrates's death of near such authority as that given by his scholar Plato; in which that philosopher appears with such intire resignation, exalted courage, and majesty of reason, that I think Lucian (who also could not possibly have a better account) a most affected, injurious, and envious traducer, for treating his character with this indignity. His dying, as he did, seems a strong argument that he was (as some eminent Christians allow him to be) inspired: for scarce any thing, less than the con-

κὴ παντοῖος ἐγένετο. MEN. Οὐκᾶν σοφιστὴς ὁ ἄνθρωπος ἦν, κὴ ἐκ ἀληθείας κατεφρόνει τῆ πράγματι; ΚΕΡΒ. Οὐκ. Ἄλλ' ἐπίπερ ἀναγκαῖον αὐτὸ εἶρα, κατεθρασύνετο, ὡς δὴθιν ἐκ ἁκων πεισόμενῳ, ὁ πάντως ἔδει παθεῖν, ὡς θαυμάσονται οἱ θεαταί. Καὶ ὅλως περὶ 5 πάντων γε τῶν τοιούτων εἰπεῖν ἂν ἔχοιμι, ἕως τῆ σομὸς τολμηροί, κὴ ἀνδρείοι, τὰ δ' ἐνδοθεν, (a) ἔλεγχος ἀκριβής. MEN. Ἐγὼ δὲ πῶς σοὶ κατεληλυθῆναι ἔδοξα; ΚΕΡΒ. Μόνος, ὦ Μένιππε, ἀξίως τῆ γένεος, κὴ Διογένους πρὸ σῆ' ὅτι μὴ ἀναγκαζόμενοι ἐστειτε, μηδ' ὠθόμενοι, ἀλλ' ἐθελῆσιοι, γελῶντες, οἰμᾶζεν παραγυρίαντες 10 ἅπασιν.

stancy, cheerfulness, and hopes, of a martyr, appears in his behaviour.

(a) ἔλεγχῳ.] This word, in the masculine gender, as here, signifies a proof; in the neuter, a scoundrel.

### ΔΙΑΛ. κί'. Χάρωνος κὴ Μενίππε.

A scuffle between Charon and Menippus, about the ναῦλον, or ferry-piece.

ΧΑΡ.—Ἀπόδος, ὦ κατάρατε, τὰ πορθμῖα. MEN. Βόα, εἰ τῆτό σοι ἦδιον, ὦ Χάρων. ΧΑΡ. Ἀπόδος, φημί, ἀνδ' ἂν σε διεπορθμευσάμην. MEN. Οὐκ ἂν λάβοις παρὰ τῆ μὴ ἔχοντος. ΧΑΡ. Ἔστι δὲ τις ὁβολὸν μὴ ἔχων; MEN. Εἰ μὲν κὴ ἄλλός τις, ἐκ οἷδα 5 ἐγὼ δὲ, ἐκ ἔχω. ΧΑΡ. Καὶ μὴν ἄγξω σε νῆ τὸν Πλέτωνα, ὦ μιαρῆ, ἢν μὴ ἀποδοῖς. MEN. Καγὰ τῷ ξύλῳ (b) σῆ πατάξας, διαλύσω τὸ κρανίον. ΧΑΡ. (c) Μάτην ἔν ἔσθ' πεπλευκῶς τοσῶτον πλῆν;

(b) σῆ.] MS. Grav.

(c) Μάτην, &c.] Gravius says, the sense here is, "Then you shall, to no purpose, have made this so great a passage, since you have not brought your ferry-penny." As if (I suppose) even his having gotten over should still not avail him.



MEN. Ὁ Ἑρμῆς ὑπὲρ ἑμῆ σοι ἀποδότη, ὅς με παρέδωκέ σοι.  
 EPM. Νῆ Δία ὀναίμην, εἰ μέλλω γε καὶ ὑπερεκλίειν τῶν νεκρῶν.  
 XAP. Οὐκ ἀποσῆσομαι σε. MEN. Τέττε γε ἕνεκα νεαλκήσας τὸ  
 πορθημεῖον, παράμην· πλὴν ἀλλ' ὅ γε μὴ ἔχω, πῶς ἂν λάβοις;  
 XAP. Σὺ δ' ἔκ ἡδεις ὡς κομίζεις δῖον; MEN. Ἦδειν μὲν, ἐκ 5  
 εἶχον δέ. Τί ἔν; Ἐχρῆν διὰ τέτο μὴ ἀποθανεῖν; XAP. Μόνος ἔν  
 αὐχῆσαις προῖκα πειπλευκέναι; MEN. Οὐ προῖκα, ᾧ βέλτισε·  
 καὶ γὰρ ἠήλησα, καὶ τῆς κόπης ἐτελαβόμεν, καὶ ἐκ ἔκλαιον μόνος τῶν  
 ἄλλων ἐπισκατῶν. XAP. Οὐδὲν ταῦτα πρὸς τὰ πορθημῖα. Τὸν  
 ὄσολον ἀποδῆναί σε δεῖ· ἔ γὰρ θεῖμις ἄλλως γενέσθαι. MEN. 10  
 Οὐκ ἐν ἀπάγαγέ με αὔθις ἐς τὸν βίον. XAP. Χαρεῖν λέγεις, ἵνα  
 καὶ πληγὰς ἐπὶ τέτω παρὰ τῷ Αἰακῷ προσλάῳ. MEN. Μὴ  
 ἐνόχλει ἔν. XAP. Δεῖξον τί ἐν τῇ σῆμα ἔχεις. MEN. (a) Θέρ-  
 μες, εἰ θέλεις, καὶ τῆς Ἑκάτης τὸ δεῖπνον. XAP. Πόθεν τέτον ἡμῖν,  
 ᾧ Ἑρμῆ, τὸν κύνα ἤγαγες; Οἷα δὲ καὶ ηλάλει παρὰ τὸν πλεῦν, τῶν 15  
 ἐπισκατῶν ἀπάντων καταγελῶν, καὶ ἐπισκώπτων, καὶ μόνος ἄδων,  
 αἰμαζόντων ἐκείνων; EPM. Ἄγνοεῖς, ᾧ Χάραν, ὅποιον ἄνδρα  
 διεπόρθησας; ἐλεύθερον ἀκριβῶς, κέρδενός αὐτῷ μέλει. Οὗτός  
 ἐστιν ὁ Μένιππος. XAP. Καὶ μὴν ἂν σε λάῳω ποτέ. MEN. Ἄν  
 ἄορς, ᾧ βέλτισε—δὶς δὲ ἔκ ἂν λάβοις. 20

But, a friend thinks that this interpretation of *Gravius* enfeebles the sentiment, and is unnatural, and that the true sense certainly is: "And so you shall have made so great a voyage *gratis*." Which is the received sense.

(a) Θέρμεις, &c.] See the notes upon the 8th dialogue.

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ΔΙΑΛ. κς'. Διογένης καὶ Μαυσώλης.

The vanity of Mausolus's monument, which was one of the seven wonders of the world.

ΔΙΟΓ.—Ω Κάρ, ἐπὶ τίνι μέγα φρονεῖς, καὶ πάντων ἡμῶν προτι-  
 μᾶσθαι ἀξιοῖς; ΜΑΥΣ. Καὶ ἐπὶ τῇ βασιλείᾳ μὲν, ᾧ Σίνωπεῦ, ὅς  
 ἐδοκίλευσα Καρίας μὲν ἀπάσης, ἤρξα δὲ καὶ Λυδῶν ἐνίων καὶ νήπης  
 δὲ τινὰς ὑπηγαγόμεν, καὶ ἄχρι Μιλήτης ἐπέστην, τὰ ποσθλά τῆς Ιωνίας

κατασφύμεν. Καὶ καλὸς ἦν, καὶ μέγας, καὶ ἐν πολέμοις κατάρ-  
 ρης. Τὸ δὲ μέγιστον, ὅτι ἐν Ἀλικαρνασσῶ μνημα παμμέγεθες ἔχα  
 ἐπικείμενον, ἠλίκαν ἐκ ἄλλου νεκρὸς, ἀλλ' ἐδὲ ἕτως ἐς κάλλου  
 ἔξησκημένον, ἴππων καὶ ἀνδρῶν ἐς τὸ ἀκρεβίστατον εἰκασμένων λίθων τῷ  
 5 καλλίῳ οἷον ἐδὲ νεῶν εὐρητὶς ἀν' ῥαδίως. Οὐ δοκῶ σοι δικαίως ἐπὶ  
 τέτοις μέγα φρονεῖν; ΔΙΟΓ. Ἐπὶ τῇ βασιλείᾳ φησὶ, καὶ τῷ κάλλει,  
 καὶ τῷ βάρει τῷ τάφῳ; ΜΑΙΣ. Νὴ Δι' ἐπὶ τέτοις. ΔΙΟΓ. Ἄλλ',  
 ὡ καλὴ Μαύσωλε, ἔτε ἡ ἰσχὺς ἐτι σοι ἐκείνη, ἔτε ἡ μορφὴ πάρεσιν.  
 Εἰ γὰρ τινα ἐλοιμεθα δικαστὴν εὐμορφίας πάρι, ἐκ ἔχα εἰπεῖν τίνου  
 10 ἕνεκα τὸ σὺν κερκίον προτιμηθεῖν ἀν' τῷ ἐμῷ. Φαλακρὰ γὰρ ἄμφω,  
 καὶ γυμνά, καὶ τὰς ὀδόντας ὁμοίως προβαίνοντες, καὶ τὰς ὀφθαλμοὺς  
 ἀφρέμεθα, καὶ τὰς ῥίνας ἀποσειμάμεθα. Ὁ δὲ τάφου, καὶ οἱ  
 πολυτελεῖς ἐκεῖνοι λίθοι, Ἀλικαρνασσεῦσι μὲν ἴσως εἶεν ἐπιδεικνυ-  
 σθαι, καὶ φιλοτιμῆσθαι πρὸς τὰς ξένας, ὡς δὴ τι μέγα οἰκοδόμημα  
 15 αὐτοῖς ἐστὶ· σὺ δὲ, ὦ βέλτιστε, ἔχ' ὄρω ὅ, τι ἀπολαύεις αὐτῶ, πλὴν  
 εἰ μὴ τέτο φησὶ, ὅτι μᾶλλον ἡμῶν ἀχθοφορεῖς ὑπὸ τηλικύτοις λίθοις  
 κωλύμεν. ΜΑΙΣ. Ἀνόητα ἔν μοι ἐκεῖνα πάντα, καὶ ἰσότητι  
 ἔσαι Μαύσωλε καὶ Διογένει; ΔΙΟΓ. Οὐκ ἰσότητι, ὦ γενναϊότατε·  
 Μαύσωλος μὲν γὰρ οἰκιάζεται, μεμνημένος τῶν ὑπὲρ γῆς, ἐν οἷς  
 20 εὐδαιμονεῖν οἶτο. Διογένης δὲ καταγελάσεται αὐτῶ. Καὶ τάφον  
 ὁ μὲν ἐν Ἀλικαρνασσῶ ἐρεῖ ἑαυτῶ ὑπὸ Ἀρτεμισίας τῆς (α) γυναικὸς  
 καὶ ἀδελφῆς κατεσκευασμένον· ὁ Διογένης δὲ, τῶ μὲν σώματος εἰ καὶ  
 τινα τάφον ἔχει, ἐκ οἴδεν, ἐδὲ γὰρ ἔμελεν αὐτῷ τέτυκ. Λόγον δὲ,  
 τοῖς ἀρίστοις περὶ αὐτῶ καταλέλοιπεν, ἀνδρὸς βίον βεβιωκῶς, ὑψηλό-  
 25 τερον, ὡ Κερῶν ἀνδραποδέσαστε, τῶ σὲ μνήματος, καὶ ἐν (β) βεβαιοτέρῳ  
 χωρίῳ κατεσκευασμένον.

(α) γυναικὸς καὶ ἀδελφῆς.] Some of the heathen kings, pleading the fabulous example of Jupiter and Juno, usurped the privilege of an incestuous and abominable marriage with their own sisters; I suppose, to confine their wealth and interest within their own families.

(β) βεβαιοτέρῳ χωρίῳ.] That is, in the esteem of mankind.

## ΔΙΑΛ. κζ'. Νιρέως, Θερσίτη, κὴ Μενίππε.

## The vanity of beauty.

NIP.—'Ιδὲ δὴ, Μένιππος ἔτοσὶ δικάσει πότερος εὐμορφότερός ἐστιν. Εἰπέ, ᾧ Μένιππε, ἔ καλλίων σοι δοκῶ; MEN. Τίνες δὲ καὶ ἔσε; Πρότερον. οἶμαι, χρεὶ γὰρ τῆτο εἰδέναι. NIP. Νιρέως κὴ Θερσίτης. MEN Πότερος ὁ Νιρέως, κὴ πότερος ἔν ὁ Θερσίτης; Οὐδέπω γὰρ τῆτο δῆλον. ΘΕΡΣ 'Εν μὲν ἤδη τῆτ' ἔχω, ὅτι ὁμοίος 5 εἰμί σοι, κὴ ἔδεν τηλικῶτον διαφέρεις, ἤλικον σε 'Ομηρος ἐκεῖνος ὁ ὁ τυφλὸς, ἐπνεσεν. ἀπάντων εὐμορφότατον προσειπὼν· ἀλλ' ὁ Φοξὸς ἐγὼ, κὴ ψεδνὸς ἔδεν χειρῶν ἐράνην τῷ δικασῆ. (a) 'Ὀρα δὲ σοι, ᾧ Μένιππε ὄντινα κὴ εὐμορφότερον ἠγῆ. NIP. 'Εμὲ τὸν Ἀγλαΐας κὴ Χάρσπος, ὅς κάλλισος ἀνὴρ ὑπὸ 'Ιλιον ἦλθον. MEN. 'Αλλ' ἔχι 10 κὴ ὑπὸ γῆν, ὡς οἶμαι, κάλλισος ἦλθες· ἀλλὰ τὰ μὲν ὅσα ὅμοια· τὸ δὲ κρανίον. ταύτ, μόνον ἄρα διακρίνοιτο ἀπὸ τῆ Θερσίτη κρανίε, ὅτι εὐφρευπλον τὸ σόν· ἀλαπαδνὸν γὰρ αὐτὸ, κὴ ἔκ ἀνδρῶδες ἔχεις. NIP. Καὶ μὴν ἔρε 'Ομηρον, ὁποῖον ἔν, ὁπότε συνεστράτευον τοῖς Ἀχαιοῖς. MEN 'Ονειρέατά μοι λέγεις. 'Εγὼ δὲ ἄ βλέπω, κὴ νῦν ἔχεις 15 ἐκεῖνα δὲ οἱ τότε ἴσασιν. NIP. Οὐκἔν ἐγὼ ἐνλαῦδα εὐμορφότερός εἰμι, ᾧ Μένιππε; MEN. Οὔτε σὺ, ἔτε ἄλλῃ εὐμορφῃ· ἰσοτιμία γὰρ ἐν ἀδα, κὴ ὅμοιοι ἅπαντες. ΘΕΡΣ. 'Εμοὶ μὲν κὴ τῆτο ἱκανόν.

(a) 'Ὀρα δὲ σοι.] Gravius hath it, 'Ὀρα δὲ σὺ, See, or, consider you; and quotes a manuscript for the amendment; which seems a very good one, because, as the text here stands, λέγειν is oddly understood: for I doubt, whether, in any Greek author, it be understood in the same manner.

## ΔΙΑΛ. κη'. Μένιππε κὺ Χείρων⊕.

Contentment necessary in all circumstances.

MEN.—Ἦκασα, ᾧ (a) Χείρων, ὡς Θεὸς ὢν ἐπιθυμήσειας ἀποθανεῖν. ΧΕΙΡ. Ἀληθῆ ταῦτ' ἤκασας, ᾧ Μένιππε Καὶ τέθνηκα, ὡς ὄρῃς, ἀθάνατ⊕ εἶναι δυνάμεν⊕. MEN. Τίς δέ σε ἔρωσ τῆ θανάτου ἔσχευ, ἀνεράσσει τοῖς πολλοῖς χρήματ⊕; ΧΕΙΡ. Ἐρῶ πρὸς σε ἔκαστῳ ἀσύνετον ὄντα. Οὐκ ἦν ἔτι ἡδὺ ἀπολαύειν τῆς ἀθανασίας. MEN. Οὐκ ἡδὺ ἦν ζῶντα ὄρῃν τὸ Φῶς; ΧΕΙΡ. Οὐκ, ᾧ Μένιππε. Τὸ γὰρ ἡδὺ ἔγωγε ποικίλον τι κὺ ἔχ ἀπλῆν ἠγάμαι εἶναι. (b) Ἐγῶ

(a) Χείρων.] Chiron was a centaur; for, when his father, Saturn, was making love to his mother Phillyra, the daughter of Oceanus, and his wife Ops was coming upon them, Saturn quickly changed himself into a horse, and so begat Chiron, partly man, and partly horse. During his youth, he kept in the woods, and there made himself master of the virtues of herbs, from whence he gave rise to the art of healing. At length, one of Hercules's poisoned arrows, happening to drop upon his foot, gave him such torturing pain, that, though, from his parents, he was immortal, yet he begged the gods would favour him with death. *Steph.* But, as his request is here ridiculed by Lucian, as proceeding only from his want of contentment, it is probable that some other fable (not come down to us) went of him, in which he was represented as he is in this dialogue; and that to shew that this life is not the place to be perfectly happy in. But Lucian would turn it to its own use.

(b) Ἐγῶ δὲ ζῶν.] I own I cannot make grammar of this sentence, down to αὐτῶν inclusive, unless I be allowed to change ἀκολυθῆντα to ἠκολυθῆντο, and to include some of the words in a parenthesis, as follows: Ἐγῶ δὲ ζῶν αἰεὶ, κὺ ἀπολαύων τῶν ὁμοίων, ἡλίς, φωτός, τροφῆς (αἱ ἄραι δὲ αὐταί, κὺ τὰ γιγνόμενα ἅπαντα, ἐξῆς ἑκάστων, ὡσπὲρ ἠκολυθῆντο θάτερον θάτερον) ἐνεπλήσθη γὰρ αὐτῶν.—I translate this sentence according to this reading; but, lest I should be thought to substitute my own meaning for a better, take the words of the other translation, and

δὲ ζῶν ἀεὶ, καὶ ἀπβλαύων τῶν ὁμοίων, ἡλίξ, Φωτὸς, τροφῆς, (αἱ ὥραι δὲ αὐταί, καὶ τὰ γιγνώμενα ἅπαντα ἐξῆς ἕκαστον, ὥσπερ ἀκολουθῶντα θάτερον θάτερον) ἐνεπλήσθη γὰρ αὐτῶν. Οὐ γὰρ ἐν τῷ αὐτῷ ἀεὶ, ἀλλὰ καὶ ἐν τῷ μετασχεῖν ὅλως, τὸ τερπνὸν ἦν. MEN. Εὖ λέγεις, ὦ Χείρων. Τὰ ἐν ἄδικ δὲ πῶς φέρεται, ἀφ' ἧ προελόμεν αὐτὰ ἤκει; 5  
 ΧΕΙΡ. Οὐκ ἀηδῶς ὦ Μένιππε· ἡ γὰρ ἰστομομία πάνυ δημοτικόν, καὶ τὸ πρᾶγμα εἰδὲν ἔχει τὸ διάφορον ἐν φυτῷ εἶναι, ἢ ἐν σκότειο. Ἄλλως τε, οὐδὲ διψῆν, ὥσπερ ἀνω ἔτε πεινῆν δεῖ, ἀλλ' ἀνεπίδεεῖς τέτων ἀπάνταν ἰσμεν. MEN. Ὁρα. ὦ Χείρων, μὴ (α) περιπίπλης σεαυτῶ, καὶ ἐς τὸ αὐτό σοι ὁ λόγος περιεῖῃ. ΧΕΙΡ Πῶς τῆτο φῆς; MEN. 10  
 (b) Ὅτι εἰ τῶν ἐν τῷ βίῳ τὸ ὅμοιον ἀεὶ καὶ ταυτὸν ἐγένετό σοι προσκορῆς, καὶ ἐνταῦθα ὅμοια ὄντα, προσκορῆ ὁμοίως ἂν γένοιτο, καὶ δεήσει μεταβολὴν γὰρ ζητεῖν τινα, καὶ ἐντεῦθεν ἐς ἄλλον βιον. ὅπερ οἶμαι ἀδύνατον. ΧΕΙΡ. Τί ἐν ἂν πάθοι τις, ὦ Μένιππε; MEN. Ὅπερ, οἶμαι, καὶ φασὶ συνετὸν ὄντα ἀρέσκεσθαι, καὶ ἀγαπᾶν τοῖς παρεῖσι, 15  
 καὶ μηδὲν αὐτῶν ἀφῶρητον οἰεσθαι.

compare them with the text, which I have left as I found it:  
 “ Verum, cum ego semper viverem. iisdemque fruerer sole,  
 “ luce, cibo, tum horæ eadem recurrerent, reliqua item om-  
 “ nia, quæcunque contingunt in vita, reciproco quodam orbe  
 “ redirent, atque aliis alia per vices succederent; satietas vi-  
 “ delicet eorum me cepit.

The natural signification of ὥρα is *tempestatas*, a season of the year, not *hora*, an hour. And to take ὥραι, here, in the secondary meaning of hours, seems to me too trifling; for he certainly means the returning seasons of the year.

(a) περιπίπλης.] Stephanus shews that περιπίπλω often signifies, *quodam circuitu revolvi*, and περιπίπλειν ἑαυτῶ, *in seipsum incurrere*, i. e. *secum fugnare*, aut, *sibi ipsi contradicere*. And περιεῖῃ, a little below, he renders, *revolvatur*.

(b) Ὅτι εἰ, &c.] The particle καὶ is so often repeated in this sentence, and is taken in such different meanings, that I have always known it to create confusion to beginners. I caution such, to attend, strictly, to the translation.

## ΔΙΑΛ. κθ'. Διογένης, Ἀντισθένης, καὶ Κράτης.

A pleasant conversation between three deceased philosophers, taking a walk up towards the entrance of hell.

(a) ΔΙΟΓ.—Ἀντισθένης καὶ Κράτης, σχολὴν ἄγομεν ὥστε τί ἐκ ἄπιμεν (b) εὐθύ τῆς καθόδου περιπατήσοντας, ὀψόμενοι τῆς κυτιόντας, οἳοί τινες εἰσι, καὶ τί ἕκαστος αὐτῶν ποιῆ; ἈΝΤ. Ἀπιαμεν, ὦ Διογένης. Καὶ γὰρ ἂν τὸ θάμα ἠδὺ γένοιτο. τῆς μὲν θακρύνουτας αὐτῶν ὄραν, τῆς δὲ ἐκελεύουτας ἀφεθῆναι ἕως δὲ μόλις κατιόντας, καὶ ἐπὶ τραχὴλον ἀθῆνός τε Ἑρμῆ. ὅμως ἀντιδαινοντας, καὶ ὑπτίως ἀντιρείδοντας, ἐδὲν δέον. ΚΡΑΤ. Ἐγὼ γὰρ καὶ διηγῆσομαι ὑμῖν, ἃ εἶδον ὁπότε καθρεῖν, κατὰ τὴν ὁδόν. ΔΙΟΓ. Διήγησαι, ὦ Κράτης ἔοικας γὰρ τινα παργέλοια ἔρεῖν. ΚΡΑΤ. Καὶ ἄλλοι μὲν πολλοὶ 10 συγκαλέθαινον ἡμῖν ἐν αὐτοῖς δ' ἐπίσημοι, Ἰσμνηδόωρος τε ὁ πλέσιος, ὁ ἡμέτερος, καὶ Ἀρσάκης ὁ Μηθίας ὑπαρχος, καὶ Ὀροίτης ὁ Ἀρμένιος. Ὁ μὲν ἔν Ἰσμνηδόωρος (ἐπεφόνευστο γὰρ ὑπὸ ληστῶν παρὰ τὸν Κιθαιρῶνα, εἰς Ἐλευσίνα, οἶμαι, βαδίζων) ἔσενέ τε, καὶ τὸ τραῦμα ἐν ταῖν χερσῶν εἶχε, καὶ τὰ παῖδια τὰ νεογνά, ἃ κατελειοίπει, ἀνεκαλεῖτο, 15 καὶ ἑαυτῷ ἐπεμιμφοτο τῆς τολμῆς, ὅς Κιθαιρῶνα ὑπερβάλλων, καὶ τὰ περὶ τὰς Ἐλευθερίας χάρις πάνεσμα ὄντα ὑπὸ τῶν πολέμων διοθεύων, δύο μόνους οἰκέτας ἐπήγετο καὶ ταῦτα. Φιάλας πέντε χρυσαῆς, καὶ κυμβία τέτταρα μεθ' ἑαυτῶ ἔχων. Ὁ δ' Ἀρσάκης (γεραῖος γὰρ ἔσθ, καὶ νῆ Δι' ἐκ ἄσμενος τὴν ὄψιν εἰς τὸ βαρβαρικόν) ἤχθετο, καὶ ἠγανάνκει πεζὸς βαδίζων, καὶ ἤξικ τὸν ἵππον αὐτῷ προσαχθῆναι. 20 Καὶ γὰρ ὁ ἵππος αὐτῷ συνετεθνήκει, μὴ πωληγῆ ἀμφότεροι διαπαρέντες ὑπὸ Θρακῆς τινος πελταστῆ, ἐν τῇ ἐπὶ τῷ Ἀραξῆρ πρὸς τὸν (c) Καππαδόκην συμπλοκῇ. Ὁ μὲν γὰρ Ἀρσάκης ἐπήλαυεν, ὡς

(a) ΔΙΟΓ. &c.] Antisthenes was scholar to Socrates, and founder of the Cynic sect; Diogenes was scholar to Antisthenes, and Crates to Diogenes; which is the reason why these three are joined together, in this conversation.

(b) εὐθύ τῆς καθόδου.] Put for εὐθύ τῆν ὁδόν τῆς καθόδου. Steph.

(c) Καππαδόκην.] I cannot account for this accusative case in ην, the nominative being always, if I mistake not, Καππαδόξ, the name of a river, from which Cappadocia was so called, and the inhabitants Cappadoces. I cannot but think the termination ην owing to an error in transcribing.



διηγείτο, πολὺ τῶν ἄλλων προὔπεξομένης. Ὑποσᾶς δὲ ὁ Θραῦξ, τῇ πέλτρῃ μὲν ὑποδύς, ἀποσείεται τὸν Ἀρσάκην κοντόν. Οὗτος δὲ ὑποθεῖς τὴν σάρισσαν, αὐτὸν τε διαπεῖρει, καὶ τὸν ἵππον. ἌΝΤ. Πῶς οἶόν τε, ᾧ Κράτης, μιᾷ πληγῇ τῆτο γενέσθαι; ΚΡΑΤ. Ῥῆσα, ᾧ Ἄντισθενες. Ὁ μὲν γὰρ ἐπήλαυεν, εἰκοσῆπτηχὺν τινα κοντόν προ- 5  
 βεβλημένος· ὁ Θραῦξ δὲ, ἐπειδὴ τῇ πέλτρῃ ἀπεκρέσατο τὴν προσβολὴν, καὶ παρήλαθεν αὐτὸν ἡ ἀκικὴ, ἐς γόνυ ὀκλάσας δέχεται τῇ σαρίσσει τὴν ἐπέλασιν, καὶ τιτρώσκει τὸν ἵππον ὑπὸ τὸ εἶρον, ὑπὸ θυμῆ καὶ σφοδρότητος ἑαυτὸν διαπεύραντα· διελαύνεται δὲ καὶ ὁ Ἀρσάκης ἐς τὸν βεβῶνα διαμετὰξ ἄχρῃς ὑπὸ τὴν πυγὴν. Ὁρᾶς οἶόν τι ἐγένετο; 10  
 τῆ ἀνδρὸς, ἀλλὰ τῆ ἵππου μᾶλλον τὸ ἔργον. Ἠγανάνκει δὲ ὁμοίως, ὁμοίως ἂν τοῖς ἄλλοις, καὶ ἤξις ἵππεις κατέναι.—Ὁ δὲ γε Ὀροίτης ὁ ἰδιώτης, καὶ πάνυ ἀπαλὸς τῷ πόδι, καὶ ἐδ' ἐσάναι χαμαὶ, ἐκ ὅπως βαδιζεῖν ἰδύνατο. Πάσχεσι δ' αὐτὸ ἀτεχνῶς Μῆδοι πάντες, ἐπεὶ ἀποδῶσι τῶν ἵππων, ὡσπερ οἱ ἐπὶ τῶν ἀκανθῶν ἐπιβαίνοντες ἀκρο- 15  
 ποδιῖ. μέλις βαδιζέσθαι. Ὡσε ἐπεὶ κατὰβαλὼν ἑαυτὸν ἔκειτο, καὶ ἐδεμιᾷ μηχανῇ ἀνίστασθαι ἠθέληεν, ὁ βέλτις Ἐρωῆς ἀράμενος αὐτόν, ἐκόμισεν ἄχρι πρὸς τὸ πορθηεῖον· ἐγὼ δὲ ἐγέλαν. ἌΝΤ. Κἀγὼ δὲ, ὅτε κατῆεν, ἐδ' ἀνέμιξα ἑμαυτὸν τοῖς ἄλλοις, ἀλλ' ἀφίεις οἰμῶ-  
 ζοντας αὐτὰς, προσδραμῶν ἐπὶ τὸ πορθηεῖον, προκατέλαβον χάραν, 20  
 ὡς ἂν ἐπιτηδείως πλεύσαιμι. Παρὰ τὸν πλῆν δὲ, οἱ μὲν ἰδάκρυόν τε, καὶ ἑαυτιῶν ἐγὼ δὲ μάλιστ' ἑτεροπόμην ἐν αἰτοῖς. ΔΙΟΓ. Σὺ μὲν, ᾧ Κράτης, καὶ Ἄντισθενες, τοιούτων ἐτύχετε ξυνοδοιπόρων. Ἐμοὶ δὲ Βλεψίας τε ὁ δανειστὴς, ὁ ἐκ Πειραιῶ, καὶ Λάμπις ὁ Ἀκαρναν, ξινα-  
 γὸς ἂν, καὶ Δάμις ὁ πλάσις ἐκ Κορίνθου, συγκατρεσαν· ὁ μὲν 25  
 Δάμις ὑπὸ τῆ παιδὸς ἐκ Φαρμάκων ἀποθανόν· ὁ δὲ Λάμπις δι' ἔρωτα Μυρτίης τῆς ἑταίρας, ἀποσφάξας ἑαυτόν· ὁ δὲ Βλεψίας λιμῶ ἀθλιὸς ἐλέγετο (α) ἀπεσκληκέναι, καὶ ἐδήλω ἀχρὸς ἐς ὑπερβολὴν, καὶ λεπτὸς ἐς τὸ ἀκριβέστατον φαινόμενος. Ἐγὼ δὲ, καίπερ εἰδὼς, ἀνέκρινον ὃν τρόπον ἀποθάνοι.—Εἶτα τῷ μὲν Δάμιδι αἰτιωμένῳ τὸν υἱόν, 30  
 “Ὁὐκ ἄδικα μέντοι ἔπαθες, ἔφην, ὑπ' αὐτῆ, ὅς τάλαντα ἔχαν ὁμῆ  
 “χίλια, καὶ τρυφῶν αὐτὸς ἐννενηκονταέτης ἂν, ὀκτωκαιδεκάκις να-  
 “νίσκα τέτταρας ὀβολὸς παρῆίχες.”—“Σὺ δὲ, ᾧ Ἀκαρναν, (ἔσενε  
 “γὰρ κακείνος, καὶ κατηράτο τῇ Μυρτίᾳ) τί αἰτιᾷ τὸν ἔρωτα, σεαυτὸν  
 “δὲ ἔ;” Ὅς τὲς μὲν πολεμῖκας ἐδὲ πῶποτε ἔτρεσας, ἀλλὰ φιλοκινδύνως 35  
 “ἠγωνίζεσθαι πρὸ τῶν ἄλλων· ὑπὸ δὲ τυχόντος παιδισκαρίης, καὶ δακρύων

The word must here signify, *the Cappadocian*, i. e. *the king of the Cappadocians*.

(α) ἀπεσκληκέναι.] From ἀποσκλημί, exaresco.

- “ἐπιπλάσων κὲ σενάγμαῶν, ἄλως ὁ γενναῖος.”—Ὁ μὲν Βλεψίας αὐτὸς, ἐαυτῷ καθηγόρει φθάσας πολλὴν τὴν ἄνοιαν, ὅτι χρέμαλα ἐφύλαττε τοῖς μηδὲν προσήκονσι κληρονόμοις εἰς, ἀεὶ βιώσεσθαι ὁ μάλιστα νομίζων.—Πλὴν ἐμοὶ γὰρ ἐπὶ τὴν τυχεῖσταν τερπωλὴν παρῆσ-  
 5 χον τότε σερόντες.—Ἄλλ’ ἤδη μὲν ἐπὶ τῷ σομί, ἴσμεν. Ἀποβλέπειν χρὴ κὲ ἀποσκοπεῖν πώρρωθεν τὰς ἀφικνεμένους. Βασαῖ πολλοὶ γὰρ, κὲ ποικίλοι, κὲ πάντες δακρύνοντες, πλὴν τῶν νεογενῶν τέτων κὲ νηπίων. Ἄλλὰ κὲ οἱ πάνυ γεγηρακότες ὀδύρονται. Τί τῆτο; Ἄρα τὸ  
 (a) φίλτρον αὐτὰς ἔχει τῆ βίε; Τῆτον ἔν τὸν ὑπέργηρων ἔρεσθαι  
 10 βέλομαι.—“Τί δακρύνεις τηλικῆτ ἀποθανόν; Τί ἀγανακτεῖς, ὦ βέλτισε, κὲ ταῦτα, γέρον ἀφιγμέν; Ἦπερ βασιλεῖς ἦττα; “ ΠΤΩΧ. Οὐδαμῶς. ΔΙΟΓ. Ἄλλὰ σαυράπης; ΠΤΩΧ. Οὐδὲ  
 “ τῆτο. ΔΙΟΓ. Ἄρα ἔν ἐπλάτεις, εἴτα ἀνιά σε τὸ πολλὴν τρυφὴν  
 “ ἀπολιπόντα τεθνάαι; ΠΤΩΧ. Οὐδὲν τοιῆτον’ ἀλλ’ ἔτι μὲν  
 15 “ ἐγεγόνειν ἀμφὶ τὰ ἐννεήκοντα. Βίον δὲ ἀπορον ἀπὸ καλάμω κὲ  
 “ ὀρμιάς εἶχον, ἐς ὑπερβολὴν πτωχὸς ἂν, ἀτεκνὺς τε, κὲ προσέτι  
 “ χωλὸς, κὲ ἀμυδρὸν βλέπων. ΔΙΟΓ. Εἴτα τοιῆτ ἂν, ζῆν ἠθέλεις;  
 “ ΠΤΩΧ. Ναί. Ἦδὺ γὰρ ἦν τὸ φῶς κὲ τὸ τεθνάαι δεινὸν κὲ Φευκίον.  
 “ ΔΙΟΓ. Παραπαίεις, ὦ γέρον, κὲ μεираκιεύη πρὸς τὸ χρεῖον, κὲ  
 20 “ ταῦτα, ἡλικιώτης ἂν τῆ πορθμέως. Τί ἔν ἂν τις ἔτι λέγει περὶ  
 “ τῶν νέων, ὅποτε οἱ τηλικῆτοι φιλόζωοί εἰσιν; Οὐ; ἐχερῆν διάκειν  
 “ τὸν θάνατον, ὡς τῶν ἐν τῷ γήρα κακῶν φάρμακον.”—Ἄλλ’ ἀπίωμεν, μὴ καὶ τις ἡμᾶς ὑπιδῆται, ὡς ἀπόδρασιν βεβλεύοντας, ὁρῶν περὶ τὸ σόμιον εἰλωμένους.

(a) φίλτρον.] Generally such a *love-potion* as is prepared by a witch. So that the meaning here seems to be, “Are they *befiltered*, or *bewitched*, with the love of life?”

## ΔΙΑΛ. λ'. Αἴαντος καὶ Ἀγαμέμνονος.

The contest about the armour of Achilles ridiculed.

ἌΓΑΜ.—Εἰ σὺ μανίεις, ὦ Αἴαν, στυαυτὸν ἐφόνευσας, (a) ἔμελισας δὲ καὶ ἡμᾶς ἅπαντας, τί αἰτιῶ τὸν Ὀδυσσεύα; Καὶ πρῶτον, ἔτε προσέβλεψας αὐτὸν, ὅποτε ἤκε μανισυόμενος, ἔτε προσεῖπεν ἡξιώτας ἄνδρα συσραλιάτην, καὶ ἑταῖρον ἄλλ' ὑπεροπλικῶς, μεγάλα βαιῶν παρῆλθες. ΑἴΑΣ. Βικότως, ὦ Ἀγαμέμνον' 5 αὐτὸς γὰρ μοι τῆς μανίας αἰτιῶ καλέστη, μόνος ἀντιξιστασθεὶς ἐπὶ τοῖς ὅπλοις. ἌΓΑΜ. Ἠξίεις δὲ ἀνανταγώνιστος εἶναι, καὶ ἀκονιτὴ κραλεῖν ἅπανταν; ΑἴΑΣ. Ναὶ, τάγε τοιαῦτα οἰκεία γὰρ μοι ἦν ἢ πανοπλία, τὴ ἀνέψιψ' γε ἔστα. Καὶ ὑμεῖς οἱ ἄλλοι πολὺ ἀμείνους ὄντες ἀπειπάσθε τὸν ἀγῶνα, καὶ παρεχρησάτε μοι τῶν ἄθλων. 10 Ὁ δὲ Λαέρτης, ὃν ἐγὼ πολλάκις ἔσωσα κινδυνεύοντα κατακεκόφθαι ὑπὸ τῶν Φρυγῶν, ἀμείνων ἡξίεις εἶναι, καὶ ἐπιτηδειότερος ἔχειν τὰ ὅπλα. ἌΓΑΜ. Αἰτιῶ τοιγαρῶν, ὦ γενναῖε, τὴν Θέτιν, ἢ, δέον σοι τὴν κληρονομίαν τῶν ὀπλῶν παραδιδόναι συγγενεῖ γε ὄντι, φέρεσθα, εἰς τὸ κοινὸν κατέθετο αὐτά. ΑἴΑΣ. Οὐκ' ἀλλὰ τὸν Ὀδυσσεύα, ὃς 15 (b) ἀντεποιήθη μόνος. ἌΓΑΜ. Συγγνώμη ὦ Αἴαν, εἰ ἄνθρωπος ἂν ὠρέχθη δόξης ἡδίστου πράγματιος, ὑπὲρ ἑ καὶ ἡμῶν ἕκαστος κινδυνεύσειν ὑπομένει· ἐπεὶ καὶ ἐκράτησέ σε, καὶ ταῦτα, παρὰ (c) Τρωσὶ

(a) ἔμελισας.] Ajax is described by Sophocles, in his tragedy of that name, as having slaughtered a flock of sheep, in a fit of madness, occasioned by his being disappointed of the armour of Achilles, and as imagining, at the same time, that he was slaying the Grecian chiefs, who, he thought, had not done him justice.

(b) ἀντεποιήθη.] When ἀντιποιόμαι hath its genitive case after it, it signifies *vindico*, as τῶν χερμάτων ἀντιποιῶνται. But, when it is put without such a case, as in this place, Suidas says, it signifies the same as φιλονεικῶ, *amulor*; which is justly remarked.

(c) Τρωσὶ δικασαῖς. It is odd that Ovid mentions no judges, upon this occasion, but the Grecian chiefs; after Homer had, in the eleventh book of his *Odyssea*, said,

Παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.

Homer, indeed, there, gives no account how the Trojans and Pallas came to be judges; but yet Ovid, no doubt, might have represented the affair as it was, since Cointus Smyrnæus, a much more modern poet, found means to let us know that, after the burial of Achilles, his mother Thetis, publicly in the Grecian camp, offered his armour, as a reward to whosoever had saved his body, after he had been killed: upon which, Ajax first set up his claim, and appealed to Idomeneus, Nestor, and Agamemnon. Then Ulysses appeared against him; upon which, Nestor called Idomeneus and Agamemnon aside, and told them that, let them adjudge the armour to whom of the two they would, they should incur the displeasure of a great part of the army, as each had a strong interest in the hearts of the soldiery; and, therefore, they had better leave the decision of this matter to some Trojan captives, they then had among them, who certainly would be partial to neither party, as they equally hated all the Grecians: and

Οἱ ῥὰ δίκην ἰθείαν ἐπὶ σφισὶ ποιήσονται,  
 Οὐ τινὶ ἤρ' ἀφ' ἑρόντες, ἔπειτα μάλ' ἅπαντας Ἀχαιῆς.  
 Ἴσδὸν ἀπεχθαιέσσι, κάκῃς μεμνήμενοι ἄτης.

*Coint. Smyrn. Lib. V.*

Thus, in plain English:

Who will upon them a right judgment form,  
 Not either favouring; since, alike, they hate  
 The Grecians all, still in their minds retaining  
 Their wretched downfall.

But this author gives no account how Pallas was concerned in this affair; nor do I know how she came to have a hand in it (Homer and his commentators being silent upon the point), except that she might have interposed, as she was the patroness of Ulysses (as it abundantly appears, from Homer, that she was), or might have swayed the opinions of the judges, by virtue of her image, which Ulysses then produced. Ovid. *Met. Lib. xiii.*—A friend hath observed that by Pallas may be meant, in Homer, the wisdom and judgment of the Trojans, in deciding this matter.

δικασαίς. ΑΐΙΑΣ. Οἶδα ἐγὼ, ἥτις με καλεῖσθαι ἀλλ' ἐθέμις λέγειν τι περὶ τῶν Θεῶν. Τὸν γὰρ Ὀδυσσεύα μὴ ἔχῃ μισεῖν ἐκ ἄνδραίμην, ᾧ Ἀγάμεμνον, ἐδ' εἰ αὐτῇ μοι Ἀθηναῖο τῆτο ἐπιτάττοι.

ΔΙΑΛ. λα'. Μίνως καὶ Σωσράτης.

The absurdity of predestination.

MIN.—Ὁ μὲν λησὴς ἔτος Σώσρατος ἐς τὸν Πυριφλεγέθουτος ἐμπεδολήσθω. Ὁ δ' ἐρῶνυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω. Ὁ δὲ τύραννος, ᾧ Ἐρμῆ, παρὰ τὸν Τίτυον ἀπολαθεῖς, ὑπὸ τῶν γυπαῶν κειρέσθω καὶ αὐτὸς τὸ ἔπαρ. Ἰμεῖς δὲ οἱ ἀγαθοὶ, ἀπίτε κατὰ τάχος ἐς τὸ Ἥλυσιον πεδίον, καὶ τὰς μακάρων νόσας καλοικεῖτε, ἀνδ' ἄν 5 δίκαια ἐποιεῖτε παρὰ τὸν βίον. ΣΩΣΤ. Ἀκκοσον, ᾧ Μίνως, εἰ σοὶ δίκαια δόξω λέγειν. MIN. Νῦν ἀκώσω αὐτίς; Οὐ γὰρ ἐξελέλεγχομαι, ᾧ Σώσρατε, πονηρὸς ἄν. καὶ τοσάτους ἀπεκίονας; ΣΩΣΤ. Ἐλήλεγμαι μὲν ἀλλ' ὄρα, εἰ δικαίως κολασθήσομαι. MIN. Καὶ πάνυ, εἴγε ἀποτίνειν τὴν ἀξίαν δίκαιον. ΣΩΣΤ. Ὅμως (α) ἀποκρίναί 10 μοι, ᾧ Μίνως βραχὺ γὰρ τι ἐρήσομαί σοι. MIN. Λέγε, μὴ μακρὰ μόνον, ὅπως καὶ τὴς ἄλλης διακρίνωμεν ἤδη. ΣΩΣΤ. Ὅποσα ἐπραττον ἐν τῷ βίῳ, πότερα ἐκὼν ἐπραττον, ἢ ἐπεκίκλωσά μοι ὑπὸ τῆς Μοίρας; MIN. Ὑπὸ τῆς Μοίρας δηλαδὴ. ΣΩΣΤ. Οὐκἔν καὶ οἱ χερσὶ ἀπαντες, καὶ οἱ πονηροὶ δοκῶντες ἡμεῖς, ἐκείνη ὑπερῆλυτες ταῦτα δεῖ- 15 μεν; MIN. Ναί, τῇ Κλωθοῖ, ἢ ἐκάστω ἐπέταξε γεννηθῆναι τὰ πρακτέα. ΣΩΣΤ. Εἰ ἔν τις ἀνεγκασθεῖς ὑπ' ἄλλου Φονεύσειέν τινα, ἐδυνάμενος ἀντιλέγειν ἐκείνῳ βιαζόμενος (οἶον, δῆμιος, ἢ δορυφόρος, ὁ μὲν δικαστὴ πεισθεῖς, ὁ δὲ τυράννω) τίνα αἰτίαση τῆ φόνου; MIN. Δῆλον ὡς τὸν δικαστὴν, ἢ τὸν τύραννον· ἐπεὶ ἐδὲ τὸ ξίφος αὐτὸ ὑπε- 20 ρεττεῖ γὰρ τῆτο ὄργανον ὄν πρὸς τὸν θυμὸν, τῷ πρώτως παρεσχόλη τὴν αἰτίαν. ΣΩΣΤ. Εὐγε, ᾧ Μίνως, ὅτι καὶ ἐπιδαψιλεύῃ τῷ

(a) ἀποκρίναί.] *Answer me.* This, in effect, means *dispute or argue with me*: for, the method of arguing by question and answer, laid down by Socrates, and of which Sostratus here gives us a sample, was in great use, long after Aristotle invented syllogism.

παραδείγματι. Ἦν δέ τις, ἀποσείλαντος τῆς δεσπότις, ἤκη αὐτὸς χρυσὸν ἢ ἀργυρον κομίζων, τίνι τὴν χάριν ἐπέειπε, ἢ τίνα εὐεργέτην ἀναγραπτόν; ΜΙΝ. Τὸν πέμψαντα, ᾧ Σάστρατε· διάκονος γὰρ ὁ κομίσας ἦν. ΣΩΣΤ. Οὐκ ἔν ὀράς, πῶς ἄδικα ποιεῖς κολάζων ἡμᾶς 5 ὑπερέτας γενομένους, ᾧν ἡ Κλαυθὴ προσέταττε, καὶ τέτρες τιμῶν τῆς διακονησαμένους ἀλλοτριῶις ἀγαθοῖς; Οὐ γὰρ δὴ ἐκεῖνο εἰπεῖν ἔχοι τις ἄν, ὡς ἀντιλέγειν δυνατὸν ἦν τοῖς μετὰ πάσης ἀνάγκης προστέταγμένοις. ΜΙΝ. ὦ Σάστρατε, πολλὰ ἴδοις ἄν καὶ ἄλλα ἐκὰτὰ λόγον γινόμενα, εἰ ἀκριβοῶς ἐξετάζοις. Πλὴν ἀλλὰ σὺ τέτο ἀπολαύσεις 10 τῆς ἐπερωτήσεως, διότι ἐλθῆς μόνον, ἀλλὰ καὶ σοφιστὴς τις εἶναι δοκεῖς.— Ἀπόλυσον αὐτὸν, ᾧ Ἐρμῆ, καὶ μηκέτι κολάζεσθω.— Ὅρα δὲ, μὴ καὶ τῆς ἄλλης νεκρῆς ἐρωτᾶν τὰ ὅμοια διδάξης.

ΔΙΑΛ. λβ'. Μένιππος, ἢ Νεκρομαγία.

ΜΕΝΙΠΠΟΣ, ΦΙΛΩΝΙΔΗΣ.

This dialogue contains a great deal more matter, humour, and invention, than any of the foregoing. Here, the imposture of conjurors, especially of the magi, or Persian priests or magicians, some fictions of the poets, some abominations of the Heathen religion, some absurdities in the doctrines of the philosophers, and the oppression and villany of wicked and tyrannical rich men, are most humorously ridiculed, and severely lashed.

MEN. (a) ὦ Χαῖρε μέλαθρον, πρόφυλάξ' ἐστίας ἐμῆς.  
'Ὀς ἄσμενός σ' ἐσιδὼν, ἐς Φάος μολών.—

(a) ὦ Χαῖρε, &c.] These iambics are spoken by Hercules, upon his return from hell, in the tragedy of Euripides, called Hercules run mad. These very great persons of antiquity, Hercules, Theseus, Ulysses, Æneas, being, as Virgil says,

—*Pauci quos æquus amavit  
Jupiter, aut ardens evexit ad athera virtus.*

And

*Dis genti,*



ΦΙΛΑ. Οὐ Μένιππος ἔστίς ἐστιν ὁ κύων; Οὐ μὲν ἔν ἄλλος, (a) εἰ μὴ ἐγὼ παραδόλεπω Μένιππος ὅλος. Τί δ' αὐτῷ βέλεται τὸ ἀλλόκοτον τῆ στήματος, (b) πῖλος, καὶ λύρα, καὶ λιονίη; Προσίειον δὲ ὅμως αὐτῷ.—Χαῖρε ὦ Μένιππε. Καί ποθεν ἡμῖν ἀφίξει; Πολὺν γὰρ χρόνον ἐπέφηνας ἐν τῇ πόλει. ΜΕΝ.

(c) "Ἦκω νεκρῶν κευθμῶνα, καὶ σκόττα πύλας λιπῶν,  
"Ἴν' ἄδης χωρὶς ἄκισταί Θεῶν.

5

have all made the tour of hell, and are distinguished, as the most exalted heroes, by the privilege of their having been allowed to visit the dominions of Pluto. It is, therefore, no small humour, in Lucian, to dub his Menippus a hero of the first magnitude, by exhibiting him as having attained to that singular and most exalted honour, and having conferred with Tiresias, as well as Ulysses himself.

(a) εἰ μὴ ἐγὼ, &c.] *If I do not mistake all Menippus's.* This, in the Greek, is a sort of a cant, or, at least, a common expression; which may be imitated in English by this: *If I have any skill in Menippus's.* Grævius, by the authority of a MS, puts a full stop after *παραδόλεπω*, and writes it *Μένιππος ὅλος, He is all over Menippus.*

(b) πῖλος.] As the lyre is to be referred to Orpheus, and the lion's skin to Hercules, who both went to hell with these respective habiliments, so is the πῖλος, or *cap*, to be attributed to Ulysses, of whom Hofmannus says, "Idem, ut nobilis exprimeretur, pileatus pingi est solitus, quemadmodum & dioscurorum nobilitatem pileis novimus adumbratam."—Pierius Valerianus speaks to the same purpose, in his chapter *De Pileo*, which I will not allow the witty reader to call his *Chapter of Hats*.

(c) "Ἦκω νεκρῶν, &c.] The words of Polydore's ghost, in the beginning of Euripides's *Hecuba*. I cannot find the two next iambics, in which Menippus answers, in Euripides; and, therefore, am at a loss how to reconcile the expression, καὶ θεράσας τῆ νῆε πλείον, in the latter, to a classical way of speaking, or, indeed, to any satisfactory sense. The other translation, by Thomas Moore (whom I take to be the great Sir Thomas Moore, of England, Erasmus's friend), renders those words, *Atque audacia quam pro juvenia haud paululum impotentior*; making τῆ νῆε the genitive case of πλείον, consi-

ΦΙΑ. Ἡράκλεις, ἐλελήθει Μένιππος ἡμᾶς ἀποθανών, κατ' ἐξ ἰπαρχῆς ἀναθεβιώκεν; ΜΕΝ.

Οὐκ' ἀλλ' ἐτ' ἔμπνευ αἰδοῦς μ' ἐδίξατο.

ΦΙΑ. Τίς δ' ἡ αἰτία σοι τῆς καινῆς καὶ παραδόξου ταύτης ἀποδη-  
5 μίας; ΜΕΝ.

Νεότης μ' ἐπῆρε, καὶ θράσος τῆ νεῦ πλείον.

dered as the neuter gender of the comparative πλείον; so that, in the strict rendering, he must mean πλείον νεῦ, *impotentior Juvene*; that is, as I take it, *stronger*, or *more vehement*, than a youth; that is, *than the eagerness of a youthful mind*. But I cannot see how πλείον, being the neuter comparative of πολλός, can signify *impotentior*; or how (should it be taken in its strict sense of *plus* or *majus*) it can govern the genitive case of τῆ νεῦ; because I can see no consistent meaning in *audacia major juvene*; and, therefore, think the above sense can scarce arise out of those words, strictly and truly considered.—Grævius renders the whole line, *Juventa, magisque juvenis animus me impulit*, making πλείον an adverb, to be joined to ἐπῆρε. Πλείον is often taken adverbially; and if, according to this design, we should literally construe this line thus, *Juventa incitavit me, atque animus, or fiducia, juvenis magis* “incitavit me,” it would, I think, be sense: but, still the manner of expression seems singular, awkward, and unclassical.—Not much less so appears to me the taking of πλείον for *plurima*, as I have done; and, I think, I make the expression still harsher, and the meaning more unnatural, when I consider πλείον as the neuter gender of πολλός, *plenius*, and understand, by πλείον τῆ νεῦ, *full of the youth*. But these are the only lights into which, beside those set forth by others, I can throw this sentence; and would be glad to change any, or all, I have mentioned, for a better; as none of them satisfies me.—The MS has it, καὶ θράσος τῆ νεῦ πλείον: which will make tolerable sense thus, “Youth excited me, and the courage of my mind still more.” The MS is quoted by Grævius.

One friend would render it thus in English, “Youth, and boldness πλείον *greater than that* of a youth, hurried me.” And another approves of πλείον νεῦ, “full of the youth;” that is, “full of confidence:” because youth is apt to be confident.

ΦΙΛ. Παῦσαι, μακάριε, τραγοῦδῶν, καὶ λέγε ἔτι σοὶ πῶς ἀπλῶς,  
(a) καταβάς ἀπὸ τῶν ἰαμβείων, τίς ἡ σολή, τί σοι τῆς κάτω πορείας  
ἔδειπεν; Ἄλλως γὰρ ἔκ ἡδεῖά τις, ἐδὲ ἀσπάσι; ἢ ὁδός. ΜΕΝ.

(b) ὦ Φιλότης, χρεῖά με κατήγαγεν εἰς αἶδο,

Ψυχῇ χρησόμενον Θεοαῖς Τειρεσίω.

5

ΦΙΛ. Οὐτῷ ἄλλ' (c) ἢ παραπαίεις; Οὐ γὰρ ἂν ἔτις ἐμμέτρως  
ἔρραψαδεις πρὸς ἄνδρας φίλους. ΜΕΝ. Μὴ θαυμάσῃς, ὦ ἑταῖρε·

νεωστὶ γὰρ Εὐριπίδῃ καὶ Ὀμήρῳ συγγενόμενῷ, ἔκ οἷδ' ὅπως ἀνεπλησ-

θην τῶν ἐπῶν, καὶ αὐτόματά μοι τὰ μέτρα ἐπὶ τὸ σῶμα ἐρχεται.—

Ἄτὰρ εἴτε μοι, πῶς τὰ ὑπὲρ γῆς ἔχει, καὶ τί ποιεῖσιν ἐν τῇ πόλει; 10

ΦΙΛ. Καίνον ἐδὲν, ἄλλ' οἶα καὶ πρὸ τῆς, ἀρπάζουσιν, ἐπισκεῦσι

τοκογλυφῆσιν, (d) ὄσολοσατέσιν. ΜΕΝ. Ἄθλιοι καὶ κακοδαίμονες·

οὐ γὰρ ἴσατιν, οἶα ἐν γυγχοῦ κεκέρωται παρὰ τοῖς κάτω, καὶ οἶα

κεχειροῖόνται τὰ ψηφίσματα κατὰ τῶν πλεσιῶν, ἃ, μὰ τὸν Κέρεον,

οὐδερμία μηχανὴ τῆ διαφυγεῖν αὐτῆς. ΦΙΛ. Τί φης; Δεδοκ-

ταί τι νεώτερον τοῖς κάτω περὶ τῶν ἐνθάδε; ΜΕΝ. Νὴ Δία καὶ

πολλά ἄλλ' ἔθιμις ἐκφέρειν αὐτὰ πρὸς ἅπαντας, ἐδὲ τὰ ἀποφῆτα

ἔξαγορεύειν, μὴ καὶ τις (c) ἡμᾶς γράφεται γραφὴν ἀπειθείας ἐπὶ τῆ

Ῥαδαμάνθυος. ΦΙΛ. Μηδαμᾶς, ὦ Μένιππε, πρὸς τῆ Διὸς, μὴ

Φρονήσῃς τῶν λόγων φίλῳ ἀνδρὶ πρὸς γὰρ εἰδοτῆ σιωπᾶν ἔρεῖς, τὰ 20

τ' ἄλλα, καὶ πρὸς μερμηριέον. ΜΕΝ. Χαλεπὸν μὲν ἐπιβάτεις

(a) καταβάς.] *Coming-down*; because tragical iambs are a lofty language.

(b) ὦ Φιλότης, &c.] Menippus here says, ὦ Φιλότης, from himself. The rest of these two verses are spoken by Ulysses, *Odys.* λ. v. 163.—But, it is to be observed that, though Lucian here uses the word *φιλότης* for *amicice*, yet, almost every-where else, it signifies either *amicitia* or *amor*.

(c) ἦ.] I take ἦ to be, here, interrogative, as in *Dial.* xxxiii. ἦ ἀξιοῖς; *num existimas?*

(d) ὄσολοσατέσιν.] The verb *ὄσολοσατέω* is, as far as I can find, always rendered by *faneror*. Nor do writers of lexicons give us more of its composition than ὄσολος, although it be plainly compounded of that, and ἴσημι, *pondero*, and, therefore, must signify to *weigh the very farthings*; which is justly said of miserly men, who are anxious about the most minute parts of gain.

(e) ἡμᾶς γράφεται.] A Greek idiom: *κατὰ* is understood. In Latin, it is expressed, *Tibi dicam scribam*. *Ter.* in *Phorm.*

τὰ πύλαγμα, κὴ ἔσ' ἀπὸ τῆς ἀσφαλείας. Πλὴν ἀλλὰ σὲ γε ἕνεκα τολ-  
μηλίον.—Ἐδοξε δὲ, “Τὲς πλεονεξίας τῶν τε, κὴ πολυχρημάτους, κὴ τὸ  
“ χρυσίον κατὰ κλειστον, ὡς περὶ τὴν Δανάην, φυλάττοισι.”

2. ΦΙΛ. Μὴ πρότερον εἴπῃς, ἃ γὰρ τὰ δεδογμένα, πρὶν ἐκεῖνα  
5 διελθεῖν, ἃ μάλιστ' ἀν' ἡδονῆς ἀκρόασιμί σ' ἦτις αἰτία σοι τῆς καθόδου  
ἐγένετο, τίς δὲ ὁ τῆς πορείας ἡγεμὸν εἶπ' ἐξῆς ἅ τε εἶδες, ἅ τε ἤκουσας  
παρ' αὐτοῖς. Εἰκὸς γὰρ δὴ Φιλόκαλον ὄντα σε, μηδὲν τῶν ἀξίων  
δέας ἢ ἀκοῆς παραλιπεῖν. ΜΕΝ. Ὑπεργηλίον κὴ ταῦτά σοι. Τί  
γὰρ ἂν κὴ πάθοι τις, ὅποτε Φίλ<sup>⊕</sup> ἀνὴρ βιάζοιτο;—Καὶ δὴ πρῶτά,  
10 σοι δίδειμι τὴν γνώμην τὴν ἐμὴν, κὴ ὅθεν ἀρμήθην πρὸς τὴν κατὰ δόξαν.  
Ἐγὼ γὰρ, ἄχρι μὲν ἐν παλαιῇ ἡν, ἀκῶν Ὀμήρου κὴ Ἡσιόδου (α) πο-  
λέμους κὴ εἰσεις διηγυμένων, ἔμνον τῶν ἡμιθέων, ἀλλὰ κὴ αὐτῶν  
ἡδὴ τῶν Θεῶν, ἔτι δὲ κὴ (b) μοιχείας αὐτῶν, κὴ βίας, κὴ ἀρπαγῆς, κὴ  
δίκης, κὴ πατέρων ἐξελάσεις, κὴ ἀδελφῶν (c) γάμων, πάντα ταῦτα  
15 ἡγέμην εἶναι (d) καλὰ, κὴ ἔσ' ἀπὸ τῆς ἐκινέμεν πρὸς αὐτά. Ἐπεὶ  
δὲ εἰς ἄνδρας τελεῖν ἠρξάμην, πάλιν αὐτὸ ἐλαῦστα ἤκουον τῶν νόμων  
τὰναντία τοῖς ποιηταῖς κελεύοντων, μήτε μοιχεύειν, μήτε σασιάζειν,  
μήτε ἀρπάζειν. Ἐν μεγάλῃ ἐν καρτερίῃ ἀμφιβολία, ἐκ εἰδῶς  
ὅτι χρῆσάμην ἐμαυτῷ. Οὔτε γὰρ τὲς Θεοὺς ἂν ποτε ἡγέμην μοι-  
20 χεύσαι, κὴ σασιάζαι πρὸς ἀλλήλους, εἰ μὴ ὡς περὶ καλῶν τέτων  
ἐγίνωσκον· ἔτ' ἂν τὲς νομοθέτας τὰναντία τέτοις παραινέων, εἰ μὴ  
λυσιτελεῖν ὑπελάμβανον.

3. Ἐπεὶ δὲ διηπόρουν, ἔδοξε μοι ἐλθόντα παρὰ τὲς καλεσμένους  
τῶν φιλοσόφους, ἐξχειρίσαι τε ἐμαυτὸν, κὴ δεηθῆναι αὐτῶν χρῆσθαι  
25 μοι, ὅτι βέλονται, κὴ τίνα ὁδὸν ἀπλὴν κὴ βεβαίαν ὑποδείξαι τῆς βίας.  
Ταῦτα μὲν δὴ φρονῶν προσεῖπον αὐτοῖς. Ἐλελήθειν δ' ἐμαυτὸν, ἐς  
αὐτὸ, φασί, τὸ (e) πῶρ ἐκ τῆς καπνῆς βιαζόμεν<sup>⊕</sup>. Παρὰ γὰρ δὴ  
τέτοις μάλιστ' εὗρισκον ἐπισκοπῶν τὴν ἀγνοίαν κὴ τὴν ἀπορίαν πλειονα,  
ὡς μοι τάχιστα χρυσοῦν ἀπέδειξαν ἔτοι τὸν τῶν ἰδιωτῶν βίον.  
(f) Ἀμέλει (g) ὁ μὲν αὐτῶν παρρησιῶν τὸ πᾶν ἠδουσαί, κὴ μόνον τῶ

(a) πολέμους, &c.] Such as of Jupiter against Saturn.

(b) μοιχείας.] Such as of Mars with Venus.

(c) γάμων.] Such as of Jupiter with Juno.

(d) καλὰ.] *Virtuous*. For the Stoics called all *virtuous actions* καλὰ, and the contrary, *αισχερά*.

(e) πῶρ.] *Senarius extat proverbialis, Καπνὸν γε φεύγων εἰς τὸ πῶρ περιέπεσον*, in Plat. de Rep. Cognat.

(f) Ἀμέλει.] Properly, *Ne cura*: and hence, *eternum*. Steph.

(g) ὁ μὲν.] *Aristippus*.

ἐκ παντὸς μείναναι· τῆτο γὰρ εἶναι τὸ εὐδαιμον. (a) Ὁ δὲ τις ἔμπαλιν, ποιεῖν τὰ πάντα, καὶ μοχθεῖν, καὶ τὸ σῶμα καλαιναγκάζειν, ῥυπαῖνα καὶ αὐχμῶνια, καὶ πᾶσι δυσαρτεσίῳ, καὶ λοιδορούμενον, συνεχῆς ἐπιρράψιδᾶν τὰ πάνθημα ἐκεῖνα τῷ Ἡσιόδῳ περὶ τῆς ἀρετῆς (b) ἔπη, καὶ τὸν ἰδρωτα, καὶ τὴν ἐπὶ τὸ ἄκρον ἀνάσασιν. Ἄλλῃ 5 καταφρονεῖν χρημάτων παρεκελεύετο, καὶ ἀδιάφορον οἶεσθαι τὴν κτῆσιν αὐτῶν. Ὁ δὲ τις αὖ πάλιν ἀγαθὸν εἶναι καὶ τὸν πλεῖστον αὐτὸν ἀπεφαίνετο. Περὶ μὲν γὰρ τῷ (c) κόσμῳ τί χρὴ καὶ λέγειν, ὅσπερ (d) ἰδέας,

(a) Ὁ δὲ.] Any of the Cynics.

(b) ἔπη.] The following are they :

Τὴν μὲν τοι κακότητα καὶ ἴλαδὸν ἐσιν ἔλεσθαι  
 Ῥῆιδιάς· ὀλίγη μὲν ὁδὸς, μαλὰ δ' ἔγγυθι ναίει.  
 Τῆς δ' ἀρετῆς ἰδρωτα θεοὶ προτάροιθεν ἔθηκαν  
 Ἄθανατοὶ μακρὸς δὲ καὶ ὄρθιος οἶμὸς ἐπ' αὐτὴν  
 Καὶ τρηχὺς τὸ πρῶτον· ἔπην δ' εἰς ἄκρον ἵκηαι  
 Ῥῆιδιη δ' ἔπειτα πέλει. *Hesiod. Op. de. D.*

Thus, in literal English :

Vices, in throngs, we may take in with ease ;  
 Short is the journey, and full nigh they dwell :  
 But, in the road of virtue, toil and sweat  
 Th' immortal Gods have laid : long is the path  
 Thereto, and up-hill straight : and, at the first,  
 'Tis rugged all : but, when the top you gain,  
 Thence smooth it lies. *By a Friend.*

(c) κόσμῳ.] The ancient philosophers affected to explain the manner of God's making the world, and disputed, to maintain their several opinions, upon this point, with great heat and obstinacy.

(d) ἰδέας.] The word *ιδέα* was commonly used, among the ancient philosophers, to signify that *general notion* a man hath of any kind of beings, or things, as one hath a general notion or idea of a horse, or a tree, under which notion or idea he doth not represent to himself any one particular horse, or tree, but can equally apply this idea to any one of either kind in the world. But Plato, and others, in imitation of him, have used the term *ιδέα* to signify *causa* ; and that,

ἢ (a) ἀσώματα, ἢ (b) ἀτόμους, ἢ κενά, ἢ τοιῶτόν τινα ὄχλον ὀνομάτων ὁσημέραι παρ' αὐτῶν ἤκων ἐναντίων; Καὶ τὸ πάντων

upon this account, God, before he had produced things into being, conceived and formed ideas of the several species or sorts of things he was to give being to, and that, from such ideas formed in the divine mind, each species of things took its existence. Hence, I say, this word *ἰδέα* hath been used to signify *causa*; and hence Diogenes Laërtius, talking of Plato, says, *Τὰς δὲ ἰδέας ὑφίσταται αἰτίας τίνας ἢ ἄρχας τῷ τοιαύτ' εἶναι τὰ φύσει συνίστατα ὡσπερ ἐστὶν αὐτά.* “He lays down ideas as certain causes and principles, from whence the things that subsist by nature are such as they are.” And whoever reads Plato’s *Parmenides* will find that he useth the term *ἰδέα*, not only to signify the several species of things, which he lays down as secondary causes under God, but also to signify the first cause, or God himself. The ideas here mentioned are those supposed to have originally been in the divine mind: because Lucian, in this place, ridicules the vanity of the philosophers, in pretending to account for the original causes of the several species of beings that are in the world.

(a) ἀσώματα.] Plato also asserted the doctrine of *incorporeal* or *spiritual* beings: *Δοκεῖ δ' αὐτῷ τὸν Θεὸν, ὡς ἢ τὴν ψυχὴν, ἀσώματα εἶναι:* “He thinks that God, as also the soul, is *incorporeal.*” *Diog. Laërt. Lib. iii. Segm. 77.*

And Plato himself, in his *Politicon*, says, *Τὰ γὰρ ἀσώματα κάλλιστα ὄντα ἢ μέγιστα λόγῳ μόνον, ἄλλω δὲ ἔθενι, δείκνυται:* “For *incorporeal* beings, as they are most transcendently beautiful and ample, are shown by reason only, and nothing else.”

(b) ἀτόμους, ἢ κενά.] In these words he alludes to Epicurus’s manner of accounting for the origin of the world; which was that of asserting that, from the beginning, nothing existed, but mere space, and very minute particles of matter, which he called atoms, and which, by accident or chance, joined to one another, and, in that vast void, formed themselves, by the help of motion, into the present order of things; that is, into this world, such as we see it. See *Lucret.*—But, what first put these atoms into motion, so as



δεινῶν ἀτοπώτατον, ὅτι περὶ τῶν ἐναντιωμάτων ἕκαστος αὐτῶν λέγων, σφόδρα νικῶντας καὶ πιθανῶς λόγους ἐπορίζετο, (a) ὥστε μῆτε τῷ θερμῶν τὸ αὐτὸ πρᾶγμα λέγοντι, μῆτε τῷ ψυχρῶν ἀντιλέγειν ἔχειν, καὶ ταῦτα εἰδὸτα σαφῶς, ὡς ἔκ ἂν ποτε θερμῶν τι εἴη καὶ ψυχρῶν ἐν ταύτῳ χρόνῳ. Ἀτεχνῶς ἔν ἑπάσχον τοῖς νυσεύεσι τέτοις ὁμοίον, ἄρτι μὲν ἐπινεύων, ἄρτι δὲ, ἀνανεύων ἐμπαλιν. Ἔτι δὲ πολλῶν τῶν ἐκείνων ἀτοπώτερον. Τῆς γὰρ αὐτῆς τέττης εὗρισκον ἐπιτηρῶν, ἐναντιώματα τοῖς αὐτῶν λόγοις ἐπιηθεύοντας. Τῆς γὰρ κατὰ φρονεῖν παραινέσις χρημάτων, εἰρῶν ἀπρίζ ἐχομένης αὐτῶν, καὶ περὶ τόκων διαφορομένης, καὶ ἐπὶ μισθῶ παιδεύοντας, καὶ πάντα ἕνεκα τῶν ὑπομεινόντας· τῆς τε τὴν δόξαν ἀποβαλλομένης, αὐτῆς ἕνεκα πάντα ἐπιηθεύοντας· ἠδονῆς τε αὐτῶν σχεδὸν ἀπαντας κατηγορῶντας, ἰδίᾳ δὲ μόνῃ ταύτῃ προσηρητημένης. Σφαλεῖς ἔν καὶ ταύτης τῆς ἐλπίδος, ἔτι μᾶλλον ἰδυσχέρινον ἥρεμα παρὰ μὲν ἐμαυτὸν, ὅτι μετὰ πολλῶν καὶ σοφῶν, καὶ σφόδρα ἐπὶ συνέσει διαβεβωμένων, ἀνόητός τέ εἰμι, καὶ ταλῆθες ἔτι ἀγνοῶν περιέρχομαι.

4. Καὶ μοι ποτὲ διαγρυπνῶντι τέτων ἕνεκα, ἔδοξεν ἐς Βαβυλῶνα ἐλθόντα δεηθῆναι τινὸς τῶν μάγων, τῶν Ζωροάστρε μαθητῶν καὶ διαδόχων. Ἦκον δ' αὐτῆς ἐπαυδαῖς τε καὶ τελεταῖς τισιν ἀνοίγειν τε τῆ ἀδὲ τὰς πύλας, καὶ καλέγειν ὅν ἂν βέλωνται ἀσφαλῶς, καὶ ὅπισθα αὐτῆς ἀναπέμπειν. Ἄριστον ἔν ἠγέμην εἶναι, παρὰ τινὸς τέτων διαπραξάμενον τὴν κατὰ ὄρασιν, ἐλθόντα παρὰ Τειρεσίαν τὸν Βοιωτίαν, μαθεῖν παρ' αὐτῆ, ἄτε μάντιος καὶ σοφῆ, τίς ἐστιν ὁ ἄριστος, καὶ ὅν ἂν τις ἔλοιτο εὖ φρονῶν. Καὶ δὴ, ἀνακηθίσας (b) ὡς

to join one to the other? Must it not (even upon his own hypothesis) be the almighty Power, or God?

(a) ὥστε.] This sentence, down to λέγειν inclusive, seldom fails to puzzle a young reader. Wherefore, I give it, in literal English, inserting explanatory words, as follows: "So that I could contradict neither one philosopher, maintaining that the very thing in question was hot, nor another, asserting that the same thing was cold."

(b) ὡς εἶχον τάχους.] *Stephanus* judiciously observes that ἔχω, here, is not to be taken for *possum*, but that the phrase is of the same nature with these usual ones, ὡς ἕκαστος εἶχεν ἀξίας, and ὡς ἕκαστος εἶχεν βίον, as every one had of worth, or of strength. So, here, ὡς εἶχον τάχους signifies, as I had of speed, that is, according to my share of speed; for, I suppose, *Stephanus* means that, strictly speaking, τάχους is the genitive case of a quantity understood.

εἶχον τέχνας, ἔτεινον εὐθὺ Βαβυλωνῶν. Ἐλθὼν δὲ, συγγίνομαι τι  
 τῶν Καλδαίων σοφῶ ἀνδρῶ, καὶ θεσπεσίῳ τὴν τέχνην, πολὺ μὲν τὴν  
 κόμην, γίνειον δὲ μάλα σεμνὸν καθεμμένα· τὸνομα δὲ ἦν αὐτῶ Μιθρο-  
 βαρζάνης. Διηγεῖς δὲ καὶ καθικεύσας, μόλις ἔτυχον παρ' αὐτῆ,  
 5 ἐφ' ὅτ' ἀφ' ἀβελόλο μισθῶ καθιγήσασθαι μοι τῆς ὁδοῦ. Παραλαβὼν δὲ  
 με ὁ ἀνὴρ, πρῶτα μὲν ἡμέρας ἑνέα καὶ εἰκοσι ἅμα τῇ σελήνῃ  
 ἀρξάμενος, ἔλαε, κατὰ γων ἐπὶ τὸν Εὐφράτην. ἔωθεν πρὸς ἀνατέλλοντα  
 τὸν ἥλιον, ῥῆσίν τινα μακρὰν ἐπιλόγων, ἧς ἔ σφόδρα καλήκων.  
 Ὡσπερ γὰρ οἱ Φαῦλοι τῶν ἐν τοῖς ἀγῶσι κηρύκων, ἐπίτροχόν τι καὶ  
 10 ἐκ ἀσφαλῆς ἐφθίγγετο· πλὴν ἀλλ' ἐκεῖ γέ τινες ἐπικαλεῖσθαι  
 δαίμονας. Μετὰ γὰρ τὴν ἐπαθὴν τρεῖς ἂν με πρὸς τὸ πρόσωπον  
 ἀποπίστας, ἐπανήει πάλιν, ἔδενα τῶν ἀπανιώντων προσβλέπων.  
 Καὶ σιλία μὲν ἡμῖν τὰ ἀκρόδρυα, πλὴν δὲ γάλα, καὶ μελίκρατον, καὶ τὸ  
 τῆ Κοάστῃ ἕδωρ· εὐνὴ δὲ ὑπαίθρι ἐπὶ τῆς πύας. Ἐπεὶ δὲ ἄλλοι  
 15 εἶχε τῆς προδικαιτήσεως, περὶ μέσας (a) νύκτας ἐπὶ τὸν Τίγρητα  
 ποταμὸν ἀγαγὼν, ἐκατέρη τέ με, καὶ ἀπέμαξε, καὶ περιήγνισε δαδί καὶ  
 σκύλλη, καὶ ἄλλοις πλείοσιν, ἅμα καὶ τὴν ἐπαθὴν ἐκείνην ὑποτονόου-  
 σας. Εἶτα ὅλον με (b) καταμαγεύσας, καὶ περιελθὼν, ἵνα μὴ  
 βλαπτοίμεν ὑπὸ τῶν φαντασμάτων, ἐπανάγει ἐς τὴν οἰκίαν, (c) ὡς  
 20 εἶχον ἀνατοδιζόντα. Καὶ τὸ λοιπὸν ἀμφὶ πλεὺν εἶχον. Αὐτὸς  
 μὲν ἐν μαγικῇν τιν' ἔδω σολήν, τὰ πολλὰ εἰσχυῖαν τῇ Μηδικῇ. Ἐμὲ  
 δὲ τρεῖσι φέρων ἐνεσκεύασε τῶ πάλω καὶ τῇ λεοντῇ, καὶ προσέτι τῇ  
 λύρῃ· καὶ παρεκελεύσατο, ἵν' τις ἐρηλαί με τὸνομα, Μένιππον μὲν  
 μὴ λέγειν, Ἡρακλῆα δὲ, ἢ Ὀδυσσεά, ἢ Ὀρφέα. ΦΙΛ. Ὡς δὲ τί  
 25 τῆτο, ᾧ Μένιππε; Οὐ γὰρ συνήμι τὴν αἰτίαν ἔτε τῆ σχήματι,  
 ἔτε τῶν ὀνομάτων. ΜΕΝ. Καὶ μὴν πρόδηλόν γε τῆτο, καὶ ἔ παντε-  
 λῶς ἀπόρρητον. Ἐπεὶ γὰρ ἔτοι πρὸ ἡμῶν ζῶντες ἐς ἀδῆ (d) κατε-  
 ληλύθεισαν, ἠγεῖτο, εἰ με ἀπεικάσειεν αὐτοῖς, ῥαδίως ἂν τὴν τῆ  
 Αἰακῆ φρενὸν διαλαθεῖν, καὶ ἀκωλύτως παρελθεῖν, ἄτε συνηθέστερον,  
 τραγικῶς μάλα παραπεμπόμενον ὑ-ὀ τῆ σχήματι.

(a) νύκτας.] The plural number of νύξ is frequently used, instead of the singular. Steph.

(b) καταμαγεύσας.] I think, if there were such a word, in Latin, as *magificans*, or, in English, as *bewizarding*, each would more exactly express *καταμαγεύσας* than *incantans* doth.

(c) ὡς εἶχον.] *As I was*. That is, just after being rubbed and purified. *Me* is understood; for, *me habeo*, in Latin, is a similar expression.

(d) κατεληλύθεισαι.] Attic, pro κατεληλύθεισαν.

5. Ἦδη δ' ἔν ὑπέφαινον ἡμέρα, καὶ καλεθόντες ἐπὶ τὸν ποταμὸν, περὶ ἀναγωγὴν ἐγγιγόμεθα. Παρεσκευάστο δ' αὐτῶ καὶ σκάφῃ, καὶ (a) ἱερεῖα, καὶ μελίκρατα, καὶ ἄλλα ὅσα πρὸς τὴν τελειὴν χρήσιμα. Ἐμβαλόμενοι ἐν ἅπαντα τὰ παρεσκευασμένα, ἔτω δὴ καὶ αὐτοὶ

(b) Βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χιόντες. 5

Καὶ μέχρι μὲν τινῶ ὑπερφερόμεθα ἐν τῷ ποταμῷ. Εἶτα δ' ἐσεπλεύσαμεν εἰς τὸ ἔλθῃ καὶ τὴν λιμνην, εἰς ἣν ὁ Εὐφράτης ἀφανίζεται. Περαιωθέντες δὲ καὶ ταύτην, ἀφικνήμεθα εἰς τι χωρίον ἔρημον, καὶ ὑλᾶδες καὶ ἀνήλιον. Ἔς ὃ ἀποδάντες (ἠγγέτο δὲ ὁ Μιθροδωρζάνης) βόθρον τε ἀρυξάμεθα, καὶ τὰ μῆλα ἐσφάζομεν, καὶ τὸ αἷμα περὶ τὸν βόθρον 10 ἐσπίοισαμεν. Ὁ δὲ μάγῃ ἐν τούτῳ δᾶδα καιομένην ἔχων, ἐκ ἐτ' ἡρεμία τῆ φωνῆ, παυμήμεθες δὲ ὡς οἷός τε ἔν ἀνακραγῶν, δαίμονας τε ἄμῃ πάντας ἐπέσοῦτο, καὶ Ποινᾶς, καὶ Ἐρινύας, (c) καὶ νυχίαν

(a) ἱερεῖα, καὶ μελίκρατα.] These words are spoken in ridicule of Ulysses's preparations, in Homer:

Ἐνθ' ἱερέϊα μὲν Περμίδης Εὐρύλοχῷ τε  
Εἶχον. —————

And,

Πρωτὰ μελικρήτα. — Hom. Odys. Lib. xi.

(b) Βαίνομεν, &c.] This verse is also taken from Homer, ib.—Stephanus observes, concerning the word θαλερὸν, in this line, that it is generally explained by δίουρον, wet; but, says he, “Commodius uberes lacrymas ibi intelligere possumus quæ magna ubertate ex oculis profunduntur, ut frondes ex arboribus.” Perhaps, he would have accounted for the metaphor still more naturally, if he had said, “Ut gemmæ ex arboribus, as buds break out of trees.”

(c) καὶ νυχίαν, &c.] Here is an heroic verse, which, whether it stand thus in any poet, is what I do not know. I am apt to think that Lucian pieced it together, out of two fragments of different verses, as he hath done that in Charon:

Νήσω ἐν ἀμφιρύτῃ, βασιλεὺς δὲ τις εὐχεται εἶναι.

But, it seems a little strange to me that he should make use of the epithet αἰπεινὴν; and, till I can find good authority for his so doing, I shall believe he should have written it ἐπαίνην, because Homer, Il. Lib. ix. hath it,

Κικλήσκως Ἀΐδην καὶ ἐπαίνην Περσεφονείων;

Ἐκάτην, καὶ αἰπεινὴν Περσεφόνειαν, παραμιγνύς ἅμα βαρβαρικά  
τινα καὶ ἄσημα ὀνόματα, καὶ πολυσύλλαβα. Εὐθύς ἐν πάνια ἐκεῖνα  
ἔσαλεύετο, καὶ ὑπὸ τῆς ἐπαθῆς τῆδαφος ἀνερρήγνυτο, καὶ ἡ ἰλακὴ τῆ  
Κερβερεῖ ὑπὸ ῥῶθεν ἠκέτο, καὶ τὸ πρῶγμα ὑπερκατήφες ἦν καὶ σκυ-  
5 θρωπὸν.

(a) Ἐδδειςεν δ' ὑπένερθεν ἀναξ ἐνέρον Ἀϊδωνεύς.

Κατεφαίνετο γὰρ ἤδη τὰ πλεῖστα, καὶ ἡ λίμνη, καὶ ὁ Πυριφλεγέθων,  
καὶ τῆ Πλέτων ὁ τὰ βασιλεία. Κατελθόντες δ' (b) ὅμως διὰ τῆ  
χάσματ<sup>ο</sup>, τὸν μὲν Ῥαδάμανθον εὖρομεν τεθνεῶτα μικρῆ δεῖν ὑπὸ  
10 τῆ δέεσ. Ὁ δὲ Κέρβερος ἰλάκτησε μέντοι, καὶ (c) παρεκίνησε  
ταχὺ δέ μιν κρέσαντ<sup>ο</sup> τὴν λύραν, παραχρῆμα ἐκοιμήθη ὑπὸ τῆ  
μέλας. Ἐπεὶ δὲ πρὸς τὴν λίμνην ἤλθομεν, μικρῆ μὲν ἐδ' ἐπεραιώθη-  
μεν· ἦν γὰρ ἤδη πλῆρες τὸ πορθμεῖον, καὶ οἰμωγῆς ἀνάπλεον. Τραυ-  
ματίαι δὲ πάντες ἐπέπλεον, ὁ μὲν τὸ σκέλ<sup>ο</sup>, ὁ δὲ τὴν κεφαλὴν, ὁ δὲ  
15 ἄλλό τι σύντετριμμέν<sup>ο</sup>· ἐμοὶ δοκεῖν ἕκ τιν<sup>ο</sup> πολέμα παρόντες.  
Ὅμως δ' ἔν ὁ βέλτις<sup>ο</sup> Χάρων, ὡς εἶδε τὴν λεοντῆν, οἴθηίς με τὸν  
Ἡρακλέα εἶναι, ἐσεδέξατό με, καὶ διεπόρθηυσέ τε ἄσμεν<sup>ο</sup>, καὶ  
ἐποδοῖσι διεσήμαινε τὴν ἀτραπὸν.

6. Ἐπεὶ δὲ ἤμεν ἐν τῷ σκότῳ, προγεῖ μὲν ὁ Μιδροβαρζάνης.  
20 Εἰπόμην δ' ἐγὼ κατόπιν ἐχόμενος αὐτῆ, ἕως πρὸς λειμῶνα μεγιστον  
ἀφικνέμεθα τῷ ἀσφοδέλω κατάφυτον. Ἐνθα δὲ περιεπέτοιο ἡμᾶς  
(d) τετριγυῖαι τῶν νεκρῶν αἰ σκιαί. Κατ' ὀλίγον δὲ προΐόντες,  
παρσγενόμεθα πρὸς τὸ τῆ Μίνω δικαστήριον. Ἐτύγχανε δὲ ὁ μὲν ἐπὶ

And again, *Odyss. xi.*

Ἰφθίμω τ' Αἴδη καὶ ἐπαίνῃ Περσεφονείας,

and every-where else in the same manner. Besides this, the epithet ἐπαίνῃ, *horrendam*, seems much better applied, to *Proserpine*, than αἰπεινὴν, *excelsam*.

(a) Ἐδδειςεν, &c.] *Hom. Il. Lib. xix.* Upon the shock given to the earth by the battle of the Gods, near Troy.

(b) ὅμως.] *Nevertheless.* That is, though every thing appeared frightful, to deter us.

(c) παρεκίνησε.] *Παρακινῶ* is generally taken in a passive sense, and signifies, *indecore-moveor*; and, from thence, it signifies, *mente-emoveor*, or *infurorem-vertor*. *Steph.*

(d) τετριγυῖαι.] *Jesting upon*:

—Ψυχὴ δὲ κατὰ χθοῦδος ἤυτε καπνὸς

Ἦχετο τετριγυῖα. *Il. xxiii. v. 101.*

θρόνος τινὸς ὑψηλῆ καθήμενος. Παρεισήκεισαν δὲ αὐτῷ Ποικαί, καὶ  
 (a) Ἀλάσφορες, καὶ Ἐριννύες. Ἐτίρωθεν δὲ προσήγοντο πολλοὶ τινες  
 ἐφεξῆς ἀλύσει μακρᾶ δεδεμένοι. Ἐλέγοντο δὲ εἶναι μοιχοί, καὶ πορ-  
 νοδοσκοί, καὶ τελῶναι, καὶ κόλακες, καὶ συκοφάνται, καὶ τοῖστ' ὁμιλ-  
 τῶν πάντα κυκάντων ἐν τῷ βίῳ. Χερσὶ δὲ οἷτε πλέσιοι, καὶ τοκογ- 5  
 λύφοι προσήεσαν, ὄχροί, καὶ προγάφορες, καὶ ποδαγεροί, (b) κλοιὸν  
 ἕκαστ' αὐτῶν καὶ κόρακα διτάλαντον ἐπιπέμμενος. Ἐφεσῶτες ἔν  
 ἡμεῖς, ἐρωῶμεν τε τὰ γιγνόμενα, καὶ ἠκόμεν τῶν ἀπολογημένων.  
 Κατηγόρεον δὲ αὐτῶν καινοὶ τινες καὶ παραδόχοι ῥήτορες. ΦΙΛ.  
 Τίνες ἔσσι πρὸς Διός; Μὴ γὰρ ὀκνήσῃς καὶ τῆτο εἰπεῖν. ΜΕΝ. 10  
 Οἷσθ' ἄρα ταυτασί τας πρὸς τὸν ἥλιον ἀποτελεσμέναις τικίας ἀπὸ τῶν  
 σωματίων; ΦΙΛ. Πάνυ μὲν ἔν. ΜΕΝ. Αὐταὶ τοιούτ', ἐπειδὴν  
 ἀποθάνωμεν, κατηγορεῖσι τε, καὶ καταμαρτυρεῖσι, καὶ διελέγχουσι τὰ  
 πεπραγμένα ἡμῶν παρὰ τὸν βίον· καὶ σφοδρὰ τινὲς αὐτῶν ἀξιόπιστοι  
 δοκῶσιν, ἀτι ἀεὶ συνέσαι, καὶ μηδέποτε ἀφιστάμεναι τῶν σωματίων. 15  
 Ὁ δ' ἔν Μινῶς ἐπιμελῶς ἐξειάζων ἀπέπεμπεν ἕκασον ἐς τὸν τῶν  
 ἀσιδῶν χῶρον, δικὴν ὑφ' ἕξοντα κατ' ἀξίαν τῶν τετολιμημένων· καὶ  
 μάλιστα ἐκείνων ἤπτετο, τῶν ἐπὶ πλέτοις τε καὶ ἀρχαῖς τετυφαιμένων,  
 καὶ μονονεχί καὶ προσκυνεῖσθαι περιμενόντων, τὴν τε ὀλιγοχρόνιον  
 ἀλαζονείαν αὐτῶν, καὶ τὴν ὑπεροψίαν μυτατίμενον, καὶ ὅτι μὴ  
 ἐρέμνηντο, θνητοὶ τε ὄντες αὐτοί, καὶ θνητῶν ἀγαθῶν τετυχηκότες.  
 Οἱ δὲ ἀποδυσάμενοι τὰ λαμπρὰ ἐκεῖνα πάντα (πλέτες λήϊα, καὶ  
 γένη, καὶ δυνατείας) γυμνοὶ κατὰ νενευκότες, παρεισήκεισαν, ὡστὲρ  
 τινὰ ὄνειρον ἀναπέμπαζόμενοι τὴν παρ' ἡμῶν εὐδαιμονίαν· ἄσε ἔφαγε  
 ταῦτ' ὄρω, ὑπερέχειρον· καὶ εἰ τίνα γνωρίζοιμι αὐτῶν, προσίαν ἂν 25  
 ἠσυχῇ πως ὑπεμνησκον, “Οἷσθ' ἦν παρὰ τὸν βίον, καὶ ἠλίκοι  
 “ ἔφυσᾶ τότε, (c) ἠνίκα πολλοὶ μὲν ἔωθεν ἐπὶ τῶν προθύρων  
 “ παρεισήκεισαν, τὴν πρόσοδον αὐτῆ περιμένοντες, ἀθάρμενοι τε καὶ  
 “ ἀποκλειόμενοι πρὸς τῶν οἰκετῶν. Ὁ δὲ μόγις ἂν πότε ἀνατείλας

(a) Ἀλάσφορες.] The grammarians agree that Ἀλάσφωρ signifieth an evil genius, who inflicts upon men ἄλασα, not-to-be-forgotten; that is, grievous punishments. Steph.

(b) κλοιὸν, καὶ κόρακα.] Κλοιός, a κλείω, claudo, a neck-yoke. Steph.—The κόραξ was, probably, some massy iron, having a beak like that of a crow, and thereby fitted to pierce and break through any thing that was solid and strong. We call that sort of iron handspike, with which we break up quarries, “a crow.”

(c) ἠνίκα.] Quando, or quum: ἔνεκα, quia, or causa.

“ αὐτοῖς πορφυρᾶς τις, ἢ περιχρυσῶ, ἢ διαποικιλῶ, ἐνδαίμονας  
 “ ὡστο καὶ μακαρίας ἀποφαίνειν τὰς προσειπόντας, ἢ τὸ σῆθῶ, ἢ  
 “ τὴν δεξιὰν προτείναν δοῖν καταφιλεῖν.” — Ἐκεῖνοι μὲν ἔν ἡνῶντο  
 ἀκούοντες.

5 7. Τῷ δὲ Μίνωι μία τις καὶ πρὸς χάριν ἐδικάσθη δίκη. Τὸν γὰρ  
 τοι Σικελιώτην (a) Διονύσιον, πολλὰ καὶ ἀνόσια ὑπὸ τε Δίωνῳ  
 κατηγόρηθέντα, καὶ (b) ὑπὸ τῆς σοῦς καταμαρτυρηθέντα, παρελθὼν

(a) Διονύσιον.] This was Dionysius II. of Sicily, a most inhuman tyrant. After the death of his father, Dionysius I. he gave himself up entirely to revelling, and the massacre of his subjects. Upon this, Dion, brother to his father's second wife, a man of great humanity, learning, military skill, and spirit, formed a design to dethrone him; but, upon the tyrant's discovering it, he fled to Corinth; and, returning thence with sufficient forces, deposed him, and made him fly to the Locrensians, a people of Italy, then in alliance with him. Here, by villanous methods, he got the supreme power into his own hands, and then ricted, ravished, robbed, and murdered, as he had before done, at Syracuse. At length, when he was determined to make a general slaughter, his forces were opposed and routed, and he himself was obliged to fly back again to Sicily; where he surprised Syracuse, and, once more, made himself master of it. Upon this, Dion formed a second conspiracy, which took effect: for he obliged the tyrant to fly to Corinth, where, that he might no longer appear formidable, and so preserve his life; he turned buffoon and school-master. *Diod. Sicul. Lib. xvi.* and *Justin, Lib. xxi.*—His being reduced to live the life of a school-master seems a manifest judgment upon him, for all his wicked practices.

(b) ὑπὸ τῆς σοῦς.] Probably, Lucian here means to insinuate how contrary the strict morality and principles of the Stoics were to the enormous practices of Dionysius, who thought himself, as it were, licensed to do what pleased him, from the doctrine of Aristippus, who frequented his court, and, being an Epicurean philosopher (that is, a wicked madman), held that nothing was good but self gratification or pleasure; nothing evil but pain of body or mind: a monstrous doctrine, that plainly encourages men to let all their



Ἄρεισιππος ὁ Κυρηνάϊος (ἀγχοὶ δ' αὐτὸν ἐν τιμῇ, κ) δύνασαι  
 μέγιστον ἐν τοῖς κάτω) μικρῶ δὲ ἐν τῇ Χιμαίρᾳ προσδιδόντα παρῆλθε  
 τῆς καταδίκης, λίγων πολλοῖς αὐτὸν τῶν (α) πεπαιδευμένων πρὸς  
 ἀργύριον γενέσθαι δεξιόν. Ἄποσάντες δὲ ὅμοις τῆ ἐπιμαρτυρίᾳ, πρὸς  
 τὸ κολαστήριον ἀφικνήμεθα. Ἐνθα δὲ, ὦ φίλε, πολλὰ ἐξ ἐλευσινῶ 5  
 ἦν ἀκῆται τε, κ) ἰδεῖν· μασίγων τε γὰρ οὐδ' ἴδον· ἠκίτα, κ) οἰκιστὴν  
 τῶν ἐπὶ τῷ πυρὸς ὀπταμένων, κ) (b) στρέβλαι, κ) κύφους, κ) τρεχοί·  
 κ) ἡ Χιμαίρα ἐσπαράττε, κ) ὁ Κίρσορ· ἰδόμενος ἐκαλάζωνό τε  
 αἶμα πάντες, βασιλεῖς, δῆλοι, σατράπαι, πόντες, πλάσιος, πρυχοί·  
 κ) μετέμελε πᾶσι τῶν τιτολιμνησίων. Ἐνθα δὲ αὐτὸν κ) ἰδόντων 10  
 μὲν ἰδόντες, ὅποσοι ἦσαν τῶν ἐπιμαρτυρῶν τιτολιμνησίων· οἱ δὲ  
 ἐνεκαλύπτοντο κ) ἀπεσρέφοντο· εἰ δὲ κ) προσέλεπον, μάλα δειλο-

depraved and violent appetites loose upon one another, loosens all the ties of virtue and bonds of society, and tends to make mankind a multitude of fiends and monsters.

(a) πεπαιδευμένων.] Plutarch says that Dionysius's palace was very dusty; because many mathematicians, who studied there, drew their figures in sand. He certainly was a lover and encourager of learning and learned men: for he heard Plato, with great pleasure, and esteemed him so highly as to promise him a considerable tract of land, to set up his new form of government in. Archytas, the great mathematician and Pythagorean philosopher, had a vast influence over him: and Aristippus used to tell him, to his face, that he frequented his court because he wanted money from him. Χρημάτων διόμενος πικρὰ σὲ ἤκω, says he. To which, in particular, Lucian probably here alludes. See Diog. Laërt. in Plat. and Aristip.

(b) στρέβλαι, κ) κύφους.] Στρέβλη properly signified a wooden instrument, with which, by the help of wedges, ship-carpenters brought the planks of ships close to the timbers. It was so called from στρέβω, *verto*, and was also made use of to press men, in order either to torture, or put them to death. Steph. Κύφωv was another instrument, “quo vinciebantur aut torquebantur nocentes,” as Stephanus observes: and, as it was so named from κύπτω, *fronumfacio*, or *incurvo*, it probably was some sort of an instrument that brought the neck and knees together, resembling the punishment of tying neck and heels, used to our soldiers.

πρεπές τε, καὶ κολλαιευτικόν· καὶ ταῦτα, πῶς οἶε βαρεῖς ὄντες, καὶ ὑπερόπται παρὰ τὸν βίον;—Τοῖς μόντοι πένησιν ἡμετέλεια τῶν κακῶν ἰδίδοτο, καὶ διαναπαυόμενοι πάλιν ἐκολάζοντο.

8. Καὶ μὴν κάκεινα εἶδον τὰ μυθώδη, τὸν Ἰξίωνα, καὶ τὸν Σίσυφον,  
 5 καὶ τὸν Φρύγα Τάνταλον χαλεπῶς ἔχοντα, καὶ τὸν γεγενῆ Τιτυόν·  
 Ἡράκλεις ὅσ⊙. Ἐκειτο γὰρ τόπον ἐπέχων ἀγρῆ. Διελθόντες δὲ  
 καὶ τέτρε, ἐς τὸ πεδίον ἐπὸ ἄλλομεν, τὸ Ἀχρεσσιον εὐρίσκομέν τε  
 αὐτόθι τὲς ἡμιθῆες τε, καὶ τὰς ἡρώνας, καὶ τὸν ἄλλον ὄρειλον τῶν νεκ-  
 ρῶν, κατὰ ἔθνη καὶ φύλα διαιτωμένους· τὲς μὲν παλαιῆς τινος, καὶ  
 10 εὐρατιῶνίης, καὶ, ὡς Φησιν Ὀμηρ⊙, ἀμεινιῆς· τὲς δὲ νηαλεῖς καὶ  
 σονεσηκότας, καὶ μάλιστὰ τὲς Αἴγυπτιῶν αὐτῆς, διὰ τὸ πολυαρκεῖς  
 τῆς (α) ταριχεύσεως. Τὸ μόντοι διαγιγνώσκειν ἕκαστον, ἢ πᾶν τι ἦν  
 ῥάδιον· ἅπαντες γὰρ ἀτεχνῶς ἀλλήλοις γίνονται ὅμοιοι, τῶν ὀστέων  
 γεφυρωμένων· πλὴν μόγις καὶ διὰ πολλῆ ἀναθεωρῆντες αὐτῆς  
 15 ἐγιγνώσκουεν. Ἐκειντο δ' ἐπ' ἀλλήλοις ἀμαυροὶ καὶ ἄσημοι, καὶ ἔδδεν  
 ἔτι τῶν παρ' ἡμῖν καλῶν φυλάττιονίης. Ὡστε, πολλῶν ἐν ταυτῶν,  
 σκελετῶν κειμένων, καὶ πάντων ὁμοίων, καὶ φοβερὸν τι καὶ διάκενον  
 δεδορκότων, καὶ γυμνῆς τὲς ὀδόντας προφαινόντων, ἠπόρην πρὸς ἑμαυ-  
 τον, ὧ τινι διακρίναμι τὸν Θερασίτην ἀπὸ τῆ καλῆς Πιρίως, ἢ τὸν  
 20 μεταίτην Ἴρον, ἀπὸ τῆ (β) Φαιάκων βασιλέως, ἢ Πυρρίαν τὸν μάγειρον  
 ἀπὸ τῆ Ἀγαμέμνον⊙. Οὐδὲν γὰρ ἔτι τῶν παλαιῶν γνωρισμάτων  
 αὐτοῖς παρέμενεν· ἀλλ' ὅμοια τὰ ὀσᾶ ἦν, ἄδηλα, καὶ (γ) ἀνεπίγραφα,  
 καὶ ὑπ' ἐδειὸς ἔτι διακρίνεσθαι δυνάμενα.

9. Τοιγάρτοι ἐκείνα ὀρῶντι ἰδοῦμαι μοι ὁ τῶν ἀνθρώπων βί⊙  
 25 πομπῇ τινι μακρῶ προτοικίνασι. (δ) χορηγεῖν δὲ καὶ διατάττειν ἕκαστα  
 ἢ τύχη, διάφορα καὶ ποικίλα τοῖς πομπευταῖς σχήματα προσάπ-

(α) ταριχεύσεως] The ancient Egyptians embalmed their dead in such a manner, that the bodies remain entire, even to this day, as they are frequently found in their tombs.

(β) Φαιάκων βασιλέως] Alcinous.

(γ) ἀνεπίγραφα.] *Titulus-parentia*; that is, *wanting-marks-of-distinction*, whereby they may be known from any other bones.

(δ) χορηγεῖν.] *To do the office of a χορηγός*, who was the person appointed to manage the Athenian players, dancers, and musicians, and had the direction of their dresses and performances, either on the theatre, or upon the public festivals and solemnities. He also was to find them in all necessities. *Potter and Steph.*

ἴστα. Τὸν μὲν γὰρ λαβῆσα ἡ τύχη, βασιλικῶς διεσκέυασε τιάρην τε ἐπιθείσα, καὶ δορυφόρος παραδῶσα, καὶ τὴν κεφαλὴν εἴψασα τῷ διαδήματι· τῷ δὲ οἰκέτῃ σχῆμα περιέθηκε· τὸν δὲ τινα καλὸν εἶναι ἐκόσμησε· τὸν δὲ ἄμορφον καὶ γελοῖον παρεσκεύασε· παντοδαπὴν γὰρ οἶμαι δεῖν γενέσθαι τὴν θείαν. Πολλάκις δὲ διὰ μέσης τῆς πομπῆς μετέβαλε τὰ ἐνίαν σχήματα, ἕκαστα ἐς τὸ τέλος διαπομπεῦσαι ὡς ἐτάχθησαν· ἀλλὰ μεταμφιέσασα, τὸν μὲν (α) Κροῖσον ἠνάγκασε τὴν τῆ οἰκέτῃ καὶ αἰχμαλώτῃ σκευὴν ἀναλαβεῖν· τὸν δὲ Μαιάνδριον, τῶς ἐν τοῖς οἰκέταις πομπεούσῃ, τὴν (β) Πολυκράτους τυραννίδα

5

(α) Κροῖσον.] See your dictionary.

(β) Πολυκράτης.] The story of Polycrates is very extraordinary, and is related to this purpose, in the 3d book of Herodotus.—He first seized upon Samos, then conquered many of the Ægean islands, and took several towns upon the coast of Asia; and all this without the least interruption of his success. Upon which, Amasis, king of Egypt, sent him a message, to desire he would throw away whatever he had of greatest value, and the loss of which would most afflict him; for that his successes were too extraordinary, and must be followed by some terrible disaster, if he did not inflict upon himself a share of the misfortunes which necessarily attend this life. Upon this, Polycrates took an emerald signet, of inestimable value, and, getting into a boat, went out to a good distance from Samos, and there dropped it into the sea, before many witnesses. In four or five days after, he had a present made him of a fine fish, in the belly of which was found this very signet: of which surprizing piece of fortune, when Amasis had been informed, he instantly sent ambassadors to Polycrates, by whom he renounced all future commerce and friendship with a man who must come to some dreadful end. His apprehensions were, in the end, verified; for Orætes, governor of Sardis, under Cyrus, having, by way of a lure, invited Polycrates to come and accept of a great treasure he had at his service, whereby to push on his conquests, Polycrates thereupon created his secretary, Mæandrius, regent, in his own stead, and went to wait upon Orætes, who instantly seized and crucified him: and thus did Mæandrius get the possession of his crown. Herodotus mentions nothing of Mæandrius's be-

- μετενέδουσι, κὲ μέχρι μὲν τινῶν εἶσαι χρῆσθαι τῷ σχήματι. Ἐπειδὴν δ' ὁ τῆς πομπῆς (a) καιρὸς παρέλθῃ, τηλικαῦτα ἕκαστος ἀποδὲς τὴν σκευὴν, κὲ ἀποδυσάμενος τὸ σχῆμα μετὰ τῆ σάματι, ὡς περ ἦν πρὸ τῆ, γίνεται, μηδὲν τῆ πλοσίε διαφέρειν. Ἔνιοι δὲ ὑπ' ἀγνωμοσύνης, ἐπειδὴν (b) ἀπαιτῆ τὸν κόσμον ἐπισῆσα ἡ τύχη, ἀχθολαί γε, κὲ ἀγανακτῆσιν, ὡς περ οἰκείων τινῶν φερισκόμενοι, κὲ ἔχ' ἂ πρὸς ἑλίγον ἐχρήσαντο ἀποδιδόντες. Οἶμαι δὲ κὲ τῶν ἐπὶ τῆς σκηνῆς πολλὰ κίς ἐωρακίαι τῆς τραγικῆς ὑποκριτῆς τέτῃς πρὸς τὰς χρεῖας τῶν δραμάτων ἄρτι μὲν Κρέουλας, ἐνίοτε δὲ Πριάμους γιγνομένους,
- 10 ἢ Ἀγαμέμνονας· κὲ ὁ αὐτὸς, εἰ τύχοι, μικρὸν ἐμπροσθεν μάλα σεμνῶς τὸ τῆ Κίρκου ἢ Ἐρεχθέως σχῆμα μιμησάμενος, μετ' ἑλίγον οἰκίτης προήλθεν ὑπὸ τῆ ποιητῆ κεκελευσμένῳ. Ἦδη δὲ πέρασ' ἔχοντος τῆ δράματος, ἀποδυσάμενος ἕκαστος αὐτῶν τὴν χρυσόπασον ἐκείνην ἐστῆτα, κὲ τὸ προσωπεῖον ἀποθέμενος, κὲ καταβῶσ ἀπὸ τῶν ἐμβολῶν, πένης, κὲ ταπεινὸς περιέρχεται, ἔκ' ἔτ' Ἀγαμέμνων ὁ Ἀτρέως, ἔδὲ Κρέων ὁ Μενοικίως· ἀλλὰ (c) Πῶλος Χαρικλῆς Σκηνεὺς ὀνομαζόμενος, ἢ Σάτυρος ὁ Θεογεῖταινος Μαραθῶνιος.—
- 15 Ταῦτα κὲ τὰ τῶν ἀνδράπων πρᾶγματά ἐστιν, ὡς τότε μοι ὀράντι ἔδοξεν.
- 20 10. ΦΙΛ. Εἰπέ μοι, ὦ Μένιππε, οἱ τῆς πολυτελεῖς τέτῃς κὲ ὑψηλῆς τάφους ἔχοντες ὑπὲρ γῆς, κὲ σήλας, κὲ εἰκόνας, κὲ ἐπιγράμματα, ἔδὲν τιμιώτεροι παρ' αὐτοῖς εἰσι τῶν ἰδιωτῶν νεκρῶν; ΜΕΝ. Ἀφρῆς, ὦ ἕτος· εἰ γὰρ ἐδιάσω τὸν Μανσῶλὸν αὐτὸν. λέγω δὲ τὸν Κάρρα, τὸν ἐκ τῆ τάφου περιβόητον, εἰ οἶδα, ὅτι ἐκ ἂν ἐπαύσω
- 25 γελῶν· ἔτω ταπεινῶς ἔρριπτο ἐν παραθύσῳ παρ, λανθάνων ἐν τῷ λοιπῷ δήμῳ τῶν νεκρῶν, ἐμοὶ δεκί, τοσῶτον ἀπολαύων τῆ μνήματος, παρ' ὅσον ἑοαυρύνετο τηλικῶτον ἄχθος ἐπικείμενος. Ἐπειδὴν γὰρ, ὦ ἑταῖρε, ὁ Αἰιακὸς ἀπομετρήσῃ ἑκάστῳ τὸν τίστον (διδῶσι δὲ τὸ μέγιστον

traying him to Orætes, as Lucian gives us to believe, in Chaton; and I doubt whether any history, we have now extant, gives that account.

(a) καιρὸς παρέλθῃ.] That is, "when this life is ended."

(b) ἀπαιτῆ ἢ τύχη.] That is, "when, at the hour of death, men must part with all their worldly possessions."

(c) Πῶλος, ἢ Σάτυρος.] Polus was a famous Greek tragedian, who never failed to make his audience weep when he acted the Electra of Sophocles. *Hoffman*. Satyrus was another Greek actor, remarkable for mimicking Demosthenes's impediment of speech. *Diodor. Sicul. Lib. xvi.*

ἔ πλεον ποδός) ἀνάγκη ἀγαπᾶντα καλακεῖσθαι, πρὸς τὸ μέτρον  
 συνεσαλμένον. Πολλῶ δ' ἂν οἶμαι μᾶλλον ἐγέλας, εἰ ἐθέλω τὸς  
 παρ' ἡμῖν βασιλέας καὶ σατράπας, πτωχεύοντας παρ' αὐτοῖς, καὶ  
 ἦτοι ταριχωπολῆνας ὑπ' ἀπορίας, ἢ τὰ πρῶτα (α) διδάσκονίας  
 γράμματα, καὶ ὑπὸ τῆ τυχόντος ὑβριζομένους, καὶ κατὰ κόρησ παιο- 5  
 μένους, ὥσπερ τῶν ἀνδραπόδων τὰ ἀτιμότεστα. Φίλιπποι γὰρ τὸν  
 Μακεδόνα ἐγὼ φεασάμενος, ἐδὲ κρατεῖν ἑμαυτῆ δυνατὸς ἦν. Ἐδείχ-  
 θη δέ μοι ἐν γωνιδίῳ τινί, μισθῶ ἀκέμενος τὰ σαθρὰ τῶν ὑποδημάτων.  
 Πολλὰς δὲ καὶ ἄλλας ἦν ἰδεῖν ἐν ταῖς τριόδοις μεταιτῶντας. Πέριξας  
 λέγω, καὶ Δαρείους, καὶ Πολυκράτεις. 10

11. ΦΙΛ. Ἄτοπα διηγῆ τὰ περὶ τῶν βασιλέων, καὶ μικρῶ θεῖν  
 ἄπισα. Τί δὲ ὁ Σωκράτης ἐπρατίει, καὶ Διογένους, καὶ εἰ τις ἄλλος  
 τῶν σοφῶν; ΜΕΝ. Ὁ μὲν Σωκράτης κακεῖ περιέρχεται (b) διελέγχαν  
 ἅπαντας· σύνεισι δ' αὐτῶ Παλαμῆδης, καὶ Ὀδυσσεύς, καὶ Νέστωρ, καὶ  
 εἰ τις ἄλλος λάλος νεκρός. Ἐτι μέντοι ἐπεφύσσητο αὐτῶ, καὶ διαδή- 20  
 κει ἐκ τῆς Φαρμακοτοσίας τὰ σκέλη. Ὁ δὲ βέλτερος Διογένους  
 παροικεῖ μὲν Σαρδαναπάλλῳ τῶ Ἀσσυρίῳ, καὶ Μίδα τῶ Φρυγί, καὶ  
 ἄλλοις τισὶ τῶν πολυτελέων· ἀκῶν δὲ οἰμαζόντων αὐτῶν, καὶ τὴν  
 παλαιὰν τύχην ἀναμετρεμένων, γελᾷ τε, καὶ τέρπεται, καὶ τὰ πολλὰ

(a) διδάσκοντας.] He alludes to the case of Dionysius, al-  
 ready mentioned.

(b) διελέγχαν ἅπαντας.] Socrates told the Athenian judges,  
 when they sat upon his trial, "That the God, or Genius,  
 "had commanded him to question all men, and convince  
 "them of their ignorance of virtue." (Observe how like a  
 person commissioned he speaks.) And again, he says,  
 Οἷον δέ μοι δοκεῖ ὁ Θεὸς ἐμὲ τῇ πολεὶ ταύτῃ προστεθεικέναι, ταῖσιν  
 ἅντα ὅς ὑμᾶς ἐγείρων, καὶ πειθῶν, καὶ ἀνειδιζῶν ἕνα ἕκαστον ἐδὲν  
 παύομαι. "As God seems to me to have placed me over  
 "this city, being such a person, as I cannot cease to excite,  
 "and persuade, and ubraid every single man." *Plat. in Apo-*  
*log.* And it hath not been doubted, by many wise and  
 learned Christians, that God raised him a light in the days  
 of darkness; as he had so wonderfully enlightened his mind,  
 that no man, of the Gentile world, ever before or after him  
 shone forth with such clear evidence, and strong conviction,  
 against the corruptions of mankind. It is, therefore, with  
 me no question that God appointed and inspired him to be,  
 in some measure, a *light to direct the Gentiles.*

ἔπιτιος κατακείμενος ἄδει μάλα τραχεία καὶ ἀπηνεῖ τῇ φωνῇ, τὰς οἰμωγὰς αὐτῶν (a) ἐπικαλύπτων, ὥστε ἀνιάσθαι τὸς ἄνδρας, καὶ διασκήπτεσθαι μετοικεῖν, ἔ φέροντας τὸν Διογένην.

12. ΦΙΛ. Ταυτὶ μὲν ἱκανῶς.—Τί δὲ τὸ ψήφισμα ἦν, ὅπερ ἐν  
 5 ἀρχῇ ἔλεγες κεκυρῶσθαι κατὰ τῶν πλεσίων; ΜΕΝ. Εὖγε ὑπεμ-  
 νησας· ἔ γὰρ οἶδ' ὅπως περὶ τέττα λέγειν προθέμενος, παμπολὺ  
 ἀπεπλανήθη τῷ λόγῳ. Διατρέξοντός γάρ μου παρ' αὐτοῖς, πρέθεσαν  
 οἱ (b) πρυτάνεις ἐκκλησίαν περὶ τῶν κοινῇ συμφερόντων. Ἴδὼν ἔν  
 10 πολλὰς συνθέοντας, ἀναμιξας ἑμαυτὸν τοῖς νεκροῖς εὐθύς εἰς καὶ αὐτὸς  
 ἦν τῶν (c) ἐκκλησιασῶν. Διωκῆθη μὲν ἔν καὶ ἄλλας τελευταῖον δὲ  
 τὸ περὶ τῶν πλεσίων. Ἐπεὶ γὰρ αὐτῶν κατηγορήθη πολλά, καὶ  
 δεινὰ, βία, καὶ ἀλαζονεῖα, καὶ ὑπεροψία, καὶ ἀδικία, τέλει ἀνασῶς τις  
 τῶν δημαγωγῶν ἀνέγνω ψήφισμα τοιοῦτο.

### Ψήφισμα.

15 “Ἐπειδὴ πολλά καὶ παράνομα οἱ πλέσιοι δρῶσι παρὰ τὸν βίον,  
 “ ἀρπάζοντες καὶ βιαζόμενοι, καὶ πάντα τρόποις τῶν πονηρῶν καταφρο-  
 “ νεῖτες, δέδοκται τῇ (d) βελῇ καὶ τῷ δήμῳ, ἐπειδὴν ἀποθάνωσι, τὰ  
 “ μὲν σάματα αὐτῶν κολάζεσθαι, καθάπερ καὶ τὰ τῶν ἄλλων πονη-  
 “ ρῶν· τὰς δὲ ψυχὰς ἀναπεμφθεῖσας ἀνω εἰς τὸν βίον, καταλύεσθαι  
 20 “ εἰς τὸς ὄνεσ, ἄχρις ἂν ἐν τῷ τοῖστα διαγάγωσι (e) μυριάδας ἑπὶ  
 “ πέντε καὶ εἴκοσιν, ὄνοι ἐξ ὄνων γιγνόμενοι, καὶ ἀχθοφορέντες, καὶ ὑπὸ  
 “ τῶν πονηρῶν ἐλαυνόμενοι. Τέντεῦθεν δὲ λοιπὸν, ἐξεῖναι αὐτοῖς  
 “ ἀποθανεῖν.” — (f) “Εἶπε τὴν γνώμην Κρανίων Σκελετίαν,

(a) ἐπικαλύπτων.] Stephanus renders this word by *obscurans*, the propriety of which, to signify *drowning* a noise, I cannot see.

(b) πρυτάνεις.] See the notes upon *Conc. Deor.*

(c) ἐκκλησιασῶν.] Ἐκκλησιασῆς signifies, *one-of-the-assembly-of-the-people*. I know no exact corresponding term, used by the Romans. *Concionarius* signifies rather a *frequenter-of-such-assemblies*, than a *member* of one.

(d) βελῇ καὶ δήμῳ.] See the notes upon *Conc. Deor.*

(e) μυριάδας.] *Μυρίας* signifies ten thousand; so that twenty-five times that will make two hundred and fifty thousand.

(f) Εἶπε τὴν γνώμην.] When any man offered a decree, or a law, to be passed, either in the senate, or assembly of the



“ Νεκυσιεύς, Φουλῆς Ἀλιθαιτιάδῳ.”—Τέττα ἀναγνωσθέντῳ τῷ ψήφισματῳ, (a) ἐπεψήφισαν μὲν αἱ ἀρχαί, ἐπεχειροτόνησε δὲ τὸ πλῆθῳ, καὶ ἐνεθρομήσατο ἡ Βριμῶ, καὶ ὑλακτήσεν ὁ Κέρβεροῦ. Οὕτω γὰρ ἐντελῆ γίνεται, καὶ κύρια, τὰ ἀνεγνωσμέα.

13. Ταῦτα μὲν δὴ σοι τὰ ἐν τῇ ἐκκλησίᾳ. Ἐγὼ δὲ ἔπερ ἀφίγ- 5  
 μνη ἕνεκα, τῷ Τειρεσίᾳ προσελθὼν, ἰκέτευον αὐτὸν τὰ πάντα διηγη-  
 σάμενῳ, εἰπεῖν πρὸς με, ποῖόν τινα ἠγέιτο τὸν ἄριστον βίον. Ὁ δὲ  
 γελάσας (ἔστι δὲ τυφλὸν τι γερόντιον, καὶ ἄχρον, καὶ λεπτόφωρον), “ὦ  
 “ τέκνον (Φησί) τὴν μὲν αἰτίαν οἶδά σε τῆς ἀπορίας, ὅτι παρὰ τῶν  
 “ σοφῶν ἐγένετο, ἔ τὰ αὐτὰ γινωσκόντων ἑαυτοῖς. Ἀτὰρ ἔθίμις 10  
 “ λέγειν πρὸς σε ἀπίερχται γὰρ ὑπὸ τῷ Ῥαδαμάνθυῳ. Μηδαμῶς,  
 “ (ἔφη) ὦ Πατέριον· ἀλλ’ εἴτε, καὶ μὴ περιίθης με σὺ τυφλότερον  
 “ περιίοντα ἐν τῷ βίῳ.” Ὁ δὲ, δὴ με ἀταγαγόν, καὶ πολὺ τῶν  
 “ ἄλλων ἀποστάσας, κρέμα προσκύνσας πρὸς τὸ ἔς Φησίν. “Ὁ τῶν  
 “ (b) ἰδιωτῶν ἄριστῳ βίῳ καὶ σωφρονέστεροῦ· ὡς τῆς ἀρεστύνης  
 “ παυσάμενῳ τῷ μετεωρολογεῖν, καὶ (c) τέλη καὶ ἀρχὰς ἐπισκοπεῖν,

people of Athens, he was said εἰπεῖν τὴν γνώμην, to propose that opinion. The following proper names have here been occasionally made, and humourously adapted, by Lucian. I accordingly take the liberty to render Ἀλιθαιτιάδης by the made word *cxsanguana*, the bloodless. I would render the whole sentence thus, in English: *Skall*, the son of *Skeleton*, a native of *Ghostland*, of the tribe of the bloodless, proposed this decree—Ἀλιθαιτίας, ab a priv. & λείπας gutta, vel humor.

(a) ἐπεψήφισαν.] From this passage we may observe that the magistrates and people of Athens voted in different ways; perhaps, on account of the distinction there was between them. Each of those who voted with pebbles had two of them; one black, and the other white. If he voted for the question, he put his white pebble into the urn, placed for that purpose in the assembly; if against it, the black one. See *Pott. Antiq.*

(b) ἰδιωτῶν.] *Plain unlearned men.*

(c) τέλη καὶ ἀρχὰς.] The ends for which the world was made, and the principles out of which it was made; subjects constantly disputed upon by the philosophers, to little purpose.

- “ κ) (a) καταπίσας τῶν (b) σοφῶν τέτων συλλογισμῶν, κ) τὰ  
 “ τῶν αὐτῶν λῆρον ἠγασάμενος. τῆτο μόνον ἐξ ἄπατος φηράσ, ὅπως, τὸ  
 “ παρὸν εὖ φέμενος, παραδράμης γελῶν τὰ πολλὰ, κ) (c) περὶ  
 “ μηδὲν ἰσπεδακῶς.” (d) Ὡς εἰπὼν, πάλιν ὄριστο κατ’ Ἀσφοδιλὸν  
 5 λειμῶνα..”  
 14. Ἐγὼ δὲ (κ) γὰρ ἤδη ὀψέ ἦν), “ Ἄγε δὲ, ὦ Μιθροσαρζάνη,  
 “ (Φημί) τί διαμείλλομεν, κ) ἐκ ἄπιμεν αὐθις ἐς τὸν βίον;” Ὁ δὲ  
 πρὸς ταῦτα, “ Θάρρει, (Φησὶν) ὦ Μένιππε, ταχεῖαν γὰρ σοι κ) κ)  
 “ ἀπεράγμονα ἰποδείξω ἀτραπὸν.” Καὶ δὴ ἀπαγαγὼν με πρὸς τι  
 10 χωρίον τῆ ἄλλης ζοροράτερον δείξας τῇ χειρὶ πῶρρωθεν ἀμαυρὸν τι  
 κ) λεπτὸν ὡσπερ διὰ κλειθείας ἰσρίον φᾶς. “ Ἐκεῖνο (εἶφη) ἐστὶ τὸ  
 “ ἰερὸν τῆ Τροφονίης, κακείθεν κατέρχονται οἱ ἀπὸ Βοιωτίας. Ταύτην  
 “ ἔν ἀνιθι, κ) εὐθὺς ἔσθ’ ἐπὶ τῆς Ἑλλάδος.” Ἦσθεῖς δὲ τοῖς εἰρημίοις  
 15 ἀνεργύσας, ἐκ οἷδ’ ὅπως, ἐν Λιβαδίᾳ γίγνομαι.

[a] Καταπίσας.] Stephanus shews that *καταπίσας* usually governs a genitive case, probably of the preposition *κατὰ*, *contra*, in composition.

(b) σοφῶν συλλογισμῶν.] *The cunning arguments, or sophisms, upon which the philosophers so much valued themselves.*

(c) περὶ μηδὲν ἰσπεδακῶς.] This is a very comprehensive sentiment, and, no doubt, was Lucian's own principle. But, had he excepted virtue and vice, he would have shown, if not so much humour and freedom, yet a much better mind.

(d) Ὡς εἰπὼν, &c.] *Odys. xii.*

## ΔΙΑΛ. λγ'. Χάρων, ἢ Ἐπισκοπῆνης.

This dialogue exhibits such a true and clear prospect of the vanity of human grandeur, and the extreme folly of most of those pursuits in which we so eagerly interest ourselves, that it is almost impossible to read it without becoming wiser and better.

ΕΡΜ.—Τί γελᾷς, ᾧ Χάρων; ἢ τί τὸ πορθεμεῖον ἀτολιπᾶν, δεῦρο ἐνεληλυθας ἐς τὴν παρεῖσαν ἡμέραν, ἔ πανυ εἰσθῶς ἐπιχωριάζειν τοῖς ἀνώ πράγμασι; ΧΑΡ. Ἐπελύμησθ, ᾧ Ἐρμῶ, ἰδεῖν ὅποιά ἐσι τὰ ἐν τῷ βίῳ, καὶ ἃ πράττουσιν οἱ ἄνθρωποι ἐν αὐτῷ, ἢ τίνας φερέμενοι, πάντες οἰμαῖζοσι κατιόντες παρ' ἡμῶς· ἔδεις γὰρ αὐτῶν ἀδακρυτι 5  
διέπλευσεν. Αἰτησάμενθ ἔν παρὰ τῆ ἀδα καὶ αὐτὸς ὡσπερ καὶ ὁ Θετιάλος ἐκεῖνθ (α) κενάισκθ, μίαν ἡμέραν λειπόντως γενίσσθαι, ἀνεληλυθα ἐς τὸ φῶς. Καί μοι δοκᾷ ἐς δῖον ἐντετυχηκέναι σοι· ξυπαγήσεις γὰρ εὖ οἶδ' ὅτι με ξυμπερινοσῶν, καὶ δεξιῖς ἕκαστα, ὡς ἂν εἰδῶς ἀπαύει. ΕΡΜ. Οὐ σχολή μοις ᾧ πορθεμεῖν ἀπέρχομαι γὰρ τι 10  
διακονησόμενθ (β) τῷ ἄνω Διὶ τῶν ἀνθρωπικῶν. Ὁ δὲ ὀξύθυμὸς τέ ἐσι, καὶ διδία μὴ βραδύναυτά με, ὅλον ὑμπετερονέασθ εἶναι, παραδὲς τῷ Ζῆφῳ· ἢ ὅπερ τὸν Ἥφαιστον φεῖραν ἐποίησε, βίβη καμὲ τεταγῶς τῆ σοδὸς ἀπὸ τῆ δεσπεσίε βυλθ. ὡς ὑποσκάζων γέλωτα παρέχομαι καὶ αὐτὸς (γ) οἰνοχοῶν. ΧΑΡ. Περιψέει ἐν με (δ) ἄλλως πλανῶ- 15

(α) κενάισκθ.] *Protesilaus*. See your dictionary for him.

(β) τῷ ἄνω Διί.] *To Jove above*. Said, perhaps, to distinguish him from *Jove below*, or *Pluto*, in whose realm *Mercury* had also an employment.

(γ) οἰνοχοῶν.] Alluding to *Vulcan's* hobbling manner of helping the Gods to nectar; which was so humorous, and raised such a loud laugh among them, as put an end to a fierce quarrel, in which *Jupiter* and *Juno* were then engaged: *Hom. II. i.*

(δ) ἄλλως.] *Frustra* is an odd signification of ἄλλως. Perhaps, it is used in this sense, from the common meanings *aliter*; because, when a man doth any thing *otherwise* than it ought to be doue, he may justly be said to do it *in vain*. *Stephanus* shews it is taken for *frustra*, not only in *Homer*, but also in *Plato's Phæd.* Ταῦτά μοι δοκῶ ἄλλως λέγειν, “*Hæc mihi videor frustra dicere.*”

- μενον ὑπὲρ γῆς, καὶ ταῦτα, ἑταῖροισιν, καὶ ξυμπληρῶν, καὶ συνδιακτοροῦ-  
 ὦν; Καὶ μὴν καλῶς εἶχεν, ὡς παῖ Μαίας, ἐκείνων γὰρ σε μεμνησθαι,  
 ὅτι μηδὲ πάποτε σε ἢ ἀνελθεῖν ἐκέλευσα, ἢ πρόσκαπον εἶναι· ἀλλὰ σὺ,  
 μὲν ῥέγκεις ἐπὶ τῷ κατασφάματι ἐκταθεὶς, ἄμυς ἔτω καρτερὸς  
 5 ἔχων ἢ, εἰ τίνα λαλοῦ νεκρὸν εὔροισ, ἐκείνο παρ' ὄλον τὸν πλῆν  
 διαλέγῃ· ἐγὼ δὲ πρὸς αὐτῆς ὦν, τὴν δικωπίαν ἔλκων, ἐρέτω μόνον.  
 Ἄλλὰ πρὸς τῷ πατρὸς, ὃ φίλτατον Ἑρμῆδιον, μὴ καταλίπης με  
 περιήγησαι δὲ τὰ ἐν τῷ βίῳ ἅπαντα, ὡς τι καὶ ἰδὼν ἐπαπέλοισι.  
 Ὡς ἦν με σὺ ἀφῆς, ἐδὲν τῶν τυφλῶν διοῖσα. Κατάπερ γὰρ ἐκείνοι  
 10 σφάλλονται διολισθαίνοντες ἐν τῷ σκότῳ, ἔτω δὲ καὶ σοὶ πάλιν  
 ἀμβλυώτιστο πρὸς τὸ φῶς. Ἄλλὰ δὸς, ὡς Κυλλήνι, μοί ἐς αἰεὶ  
 μέμνησομένην τὴν χάριν. ἙΡΜ. Τετὶ τὸ πρᾶγμα πωληγῶν αἴτιον  
 κατασῆσεται μοι. Ὁρῶ γὰρ ἤδη τὸν μισθὸν τῆς περιήγησεως ἐκ  
 ἀκόνδυλον πανάπασιν ἡμῖν ἐσόμενον. Ὑπερρητόν δὲ ὅμως· τί γὰρ  
 15 ἂν καὶ πάθη τις, ὅποτε φίλοισιν ὦν βιάζοιτο; Πάντα μὲν ἔν τε  
 ἰδεῖν κατ' ἑκάστον ἀκριβοῶς ἀμύχανόν ἐστιν, ὡς πορθεῖν πολλῶν γὰρ  
 ἂν ἐτῶν ἢ διατριβῆ γένοιτο. Εἶτα ἐμὲ μὲν ἀπεκηρύττεσθαι δεήσει,  
 κατάπερ ἀποδράναι ἀπὸ τῷ Διὸς· σὲ δὲ καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ  
 τῷ θανάτῳ ἔργα, καὶ τὴν τῷ Πλάτωνος ἀρχὴν (α) ζημιῶν, μὴ νεκ-  
 20 ραγωγῆναι πολλῶν τῶν χρόνων. Καὶ ὁ τελῶν Αἰακὸς ἀγανακτήσει,  
 μηδ' ὄσοδον ἐμπολῶν. Ὡς δὲ τὰ κεφάλαια τῶν γιγνομένων ἴδης,  
 τετ' ἤδη σκεπτέον.

2. ΧΑΡ. Αὐτὸς, ὡς Ἑρμῆ, ἐπινοεῖ τὸ βέλτιστον. Ἐγὼ δὲ ἐδὲν  
 οἶδα τῶν ὑπὲρ γῆς, ξένῳ ὦν. ἙΡΜ. Τὸ μὲν ὄλον, ὡς Χάρων, ὑψηλῶς  
 25 τινος ἡμῖν ἔδει χάρις, ὡς αὐτ' ἐκείνους πᾶν ἴδοις. Σοὶ δὲ, εἰ μὲν ἐς τὸν  
 ἔρανον ἀνελθεῖν δυνατὸν ἦν, ἐκ ἂν ἔκαμον· ἐκ περιωπῆς γὰρ ἂν  
 ἀκριβοῶς ἀπαντα καθεύρας. Ἐπεὶ δὲ ἐθίμεις εἰδάλοισ αἰεὶ ζυνοῦντα  
 ἐπίστατεύειν τῶν βασιλείων τῷ Διὸς, ἄρα ἡμῖν ὑψηλὸν τι ὄρος περι-  
 σκοπεῖν. ΧΑΡ. Οἶσθα, ὡς Ἑρμῆ, ἄπερ εἶδα λέγειν ἐγὼ πρὸς  
 30 ἡμᾶς, ἐπειδὴν πλέωμεν; Ὅποταν γὰρ τὸ πνεῦμα καταγιγῆται  
 πλαγία τῇ ὀθόνη ἐμπέσῃ, καὶ τὸ κύμα ὑψηλὸν ἀρῆθῇ, τότε ὑμεῖς μὲν  
 ἐπ' ἀγνοίας κελεύετε τὴν (b) ὀθόνην σείλαι, ἢ ἐνδῆναι ὀλίγον τῷ

(a) Ζημιῶν.] If this word, and the rest of the sentence, is to stand as it is, I own I can make neither sense nor grammar of the whole: I, therefore, cannot help reading it, σὲ δὲ καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ τῷ θανάτῳ ἔργα, μὴ νεκραγωγῆναι πολλῶν τῶν χρόνων, καὶ τὴν τῷ Πλάτωνος ἀρχὴν ζημιώσει. According to which reading I have also rendered it.

(b) ὀθόνην σείλαι.] To furl the sail.

(a) ποδός, ἢ συνεκδραμεῖν τῷ πνεύματι. Ἐγὼ δὲ τὴν ἡτυχίαν ἀγειν παρεκκελεύομαι ὑμῖν· αὐτὸς γὰρ εἰδέναι τὰ βελτίω. Κατὰ ταῦτα δὲ καὶ σὺ πράττει, ὅποσα καλῶς ἔχειν νομιζεις κυβερνήτης εἶν γε ἂν. Ἐγὼ δὲ, ὡς περ ἐπίσταται νόμος, σιωπῇ καθεδεῖμαι, πάντα πειθόμεν ὁ κελούονί σοι. ἘΡΜ. Ὁρθῶς λέγεις, αὐτὸς γὰρ εἰσομαι 5 τί ποιητέον, κάβουρητά τὴν ἰκανὴν σκοπὴν. Ἄρ' ἐν ὁ Κούκαστος ἐπιτήδειος, ἢ ὁ Παρνασσὸς ὑψηλότερος, ἢ ἀμφοῖν ὁ Ὀλυμπὸς ἰκεῖνοσι; Καί τοι ἐ φαῦλόν τι ἀνεμνήσθην ἐς τὸν Ὀλυμπον ἀπίδων· συγκαμεῖν δέ τι καὶ ὑπεργῆσαι καὶ σὲ δεῖ. ΧΑΡ. Πρόσαττε ὑπεργῆσω γὰρ σα δυνατά. 10

3. ἘΡΜ. Ὀμηρὸς ὁ ποιητὴς φησὶ τὴν (b) Ἀλωίως υἱίας, δύο καὶ αὐτὰς ὄντας εἶτι παιδάς, ἐτελεῖσαι ποτε τὴν Ὀσσαν ἐκ βράθρων ἀνασπάσαντας, ἐπίδειναι τῷ Ὀλύμπῳ, εἶτα τὸ Πήλιον ἐπ' αὐτῇ, ἰκανὴν ταύτην κλίμακα ἔχειν οἰκίμενος καὶ προσέσσειν πρὸς τὸν ἕρανον. Ἐκεῖνα μὲν καὶ τῷ μερακίῳ ἀτασθαλῶ γὰρ ἦσαν, οἴκας εἰσάτην. 15 Νῶ δὲ (καὶ γὰρ ἐπὶ κακῷ τῶν Θεῶν ταῦτα βελεύομεν) τί ἔχει οἰκοδομεῖμεν καὶ αὐτοὶ κατὰ τὰ αὐτῶ ἐπικυλινδῶντες ἐπάλληλα τὰ ὄρη, ὡς ἔχομεν ἀπὸ ὑψηλότερος ἀκριβοτέρων τὴν σκοπὴν; ΧΑΡ. Καὶ δυνατόμαθα. Ἄ Ἐρμῆ, δὴ ὄντες ἀναβῆσαι, ἀράμενοι τὸ Πήλιον ἢ τὴν Ὀσσαν; ἘΡΜ. Διὰ τί δ' ἐκ ἂν. Ἄ Χάρων; Ἡ ἀξιοῖς ἡμᾶς 20 ἀγενεστέρος εἶναι τοῖν βρεφυλλίων ἰκεῖνοιν, καὶ ταῦτα, Θεὸς ὑπάρχουσας; ΧΑΡ. Οὐκ ἀλλὰ τὸ πρῶγμα δοκεῖ μοι ἀπιθανόν τινα μεγαλουργίαν ἔχειν. ἘΡΜ. Εἰκότως. Ἰδιώτης γὰρ εἶ, Ἄ Χάρων, καὶ ἤκιστα ποιητικὸς. Ὁ δὲ γεννάδας Ὀμηρὸς ἀπὸ δυοῖν τιχοῖν αὐτῶν ἡμῖν ἀμφοτέρων ἐποίησε τὸν ἕρανον, ἕτω βράθρις συνίσεις τὰ ὄρη. 25 Καὶ θαυμάζω εἰ σοι ταῦτα τεράστια εἶναι δοκεῖ τὸν Ἀτλαντα δηλαδὴ εἰδῆτι. ὅς τὸν πόλον αὐτὸν εἰς ἂν φέρει, ἀνεχων ἡμᾶς ἀπηνίας. Ἀκρεῖς δὲ ἴσως καὶ τὴν ἐμὴ ἀδελφῆ πρὸς τὴν Ἡρακλῆος ὡς διαδίζηκτό σοι αὐτὸν ἐκεῖνον τὸν Ἀτλαντα καὶ ἀναπαύσει πρὸς ὀλίγον τῆ ἀχλὺς, ὑποθεῖς ἑαυτὸν φορτί. ΧΑΡ. Ἀχὼ καὶ ταῦτα. Εἰ δὲ ἀληθὴ εἶσι. 30 σὺ ἂν Ἄ Ἐρμῆ, καὶ οἱ ποιηταὶ εἰδῆτι. ἘΡΜ. Ἀληθέστατα, Ἄ Χάρων ἢ τινὸς γὰρ ἕνεκα σοδοὶ ἀνδρες ἐψευδοῦσιν ἂν;—Ὡς ἀναμοχλεύομεν τὴν Ὀσσαν πρῶτον, ὡς περ ἡμῖν ὑφ' ἡγεῖται τὸ ἐπὶ καὶ ὁ ἀρχιτέκτων Ὀμηρὸς,

Αὐτὰρ ἐπ' Ὀσση Πήλιον εἰσοσίφυλλον.

35

(a) ποδός ] Πῶς is used to signify that *rose* by which the lower corner of a sail is managed, called, in English, the *sheet*. The Latins also called this rope, *pes*:

Una omnes fecere pedem. *Virg. Æn. v.*

(b) Ἀλωίως υἱίας.] *Otus and Ephialtes.*

- Ὅρας, ὡπως ῥαδίως ἄμα κὶ ποιητικῶς ἐξεργασάμεθα; Φέρε ἔν ἀναβάς ἰδῶ, ἢ κὶ ταῦτα ἱκανά, ἢ ἐποικοδομῆν ἔτι δεήσει.— Παπαί· Κάτω ἔτι ἰσμέν ἐν τῇ ὑπερείᾳ τῆ ἔραυς· ἀπὸ μὲν γὰρ τῶν ἰάων, μόνως Ἰωνία κὶ Λυδία φαίνεται. Ἀπὸ δὲ τῆς ἰσπέρας, ἔ πλέον
- 5 Ἰταλίας κὶ Σικελίας. Ἀπὸ δὲ τῶν ἀρκλιῶν, (a) τὰ ἐπὶ τὰδε τῆ Ἰσρα μόνω. Κἀκεῖθεν ἢ Κρήτη ἔ πάνυ σαφῶς. Μετακινήτῃα ἡμῖν, ὦ πορθμεῦ, κὶ ἢ Οἴτη, ὡς ἴοικεν, εἶτα ὁ Παρνασσὸς ἐπὶ πᾶσιν.
- ΧΑΡ. Οὕτω ποιῶμεν· ὄρα μόνον μὴ λεπτότερον ἐξεργασάμεθα τὸ ἔργον, ἀπομηκύνοντες πέρα τῆ πιθανῆ, εἶτα συγκαταῤῥιφθέντες αὐτῶ
- 10 σικρῶς τῆς Ὀμήρης οἰκοδομητικῆς πειραθῶμεν, ξυληριδένις τῶν κρανίων. ἘΡΜ. Θάρρει· ἀσφαλῶς γὰρ ἔχει ἀπανία· μετατίθει τὴν Οἴτην, ἐτικυλινδεῖσθω κὶ ὁ Παρνασσός. Ἰδὲ, ἐπάνειμι αὐτίς. Εὐ ἔχει, πάντα ὄρα. Ἀνάβαινε ἡδὴ κὶ σύ. ΧΑΡ. Ὅραξον, ὦ Ἐρμη, τὴν χεῖρα· ἔ γὰρ ἐπὶ μικρὰν με ταύτην τὴν μηχανὴν ἀναβιδιάξεις.
- 15 ἘΡΜ. Εἶγε μὲν ἰδεῖν ἐδέλεις, ὦ Χάρων, ἀπανία, ἐκ ἑνὶ δὲ ἄμφω, κὶ ἀσφαλῆ, κὶ φιλοθεάμονα εἶναι. Ἀλλ' ἔχσ με τῆς δεξιᾶς, κὶ Φεῖδε μὴ κατὰ τῆ ὀλισθηρῆ πατεῖν. Εὐγε ἀνελήλυθας κὶ σύ. Καὶ ἐπειπερὶ δικόρυμβῶ ὁ Παρνασσός ἐστι, μίαν ἐκάτερῶ ἄκραν ἐπιλασόμενοι, καθεζάμεθα. Σὺ δὲ μοι ἡδὴ ἐν κύκλῳ περιεβλίπων ἐπισκόπει
- 20 ἀπανία.

4. ΧΑΡ. Ὅρα ῶ γῆν πολλὴν κὶ (b) λίμνην τινὰ μεγάλην περιρρέεσαν, κὶ ὄρη, κὶ ποταμῶς. τῆ Κακυτῆ, κὶ Πυριφλεγέθου· μείζονας· κὶ ἀνθρώπους πάνυ σικρῶς, καὶ τινὰς φωλεῶς αὐτῶν. ἘΡΜ. Πόλεις ἐκεῖναί εἰσιν, ἔς φωλεῶς εἶναι νομίζεις. ΧΑΡ. Οἶσθα, ὦ Ἐρμη, ὡς
- 25 ἔδεν ἡμῖν σέπρακται; Ἀλλὰ μάτην τὸν Παρνασσὸν αὐτῆ Κασαλία, κὶ τὴν Οἴτην, κὶ τὰ ἄλλα ὄρη μετεκινήσαμεν. ἘΡΜ. Ὅτι τί; ΧΑΡ. Οὐδὲν ἀκριβοῖς ἔγωγε ἀπὸ τῆ ὑψηλῆ ὄρα. Ἐθελόμην δὲ ἔ πόλεις, κὶ ὄρη αὐτῆ μόνον, ὡσπερ ἐν γεραφαῖς ὄρα, ἀλλὰ τῆς ἀνθρώπους αὐτῆς, κὶ ὦ πρῶτῃστι, κὶ οἷα λέγσιν· ὡσπερ ὅτε με τὸ πρῶτον ἐνλυχῶν εἶδες γελάῃνα, κὶ ἔχσ με, ὦ, τι γελάῃν; Ἀκῶσας γὰρ τινῶ, ἢσθην ἐς ὑπερβόλῃν. ἘΡΜ. Τί δὲ τῆτ' ἦν; ΧΑΡ. Ἐπὶ

(a) τὰ ἐπὶ τὰδε τῆ Ἰσρα.] *The-places-upon-these-hither-parts of the Ister; that is, "next to him, as he stood."* For the article ὁ, with the syllable δὲ, as ὄδε, ἡδε, τόδε, is generally, as Stephanus observes, taken demonstratively, like ἐτῶ; as, ἐν τῆδε τῇ πολεί, *in hac urbe.*

(b) *λίμνην τινὰ.*] Charon, very naturally, calls the whole ocean a kind of a lake, because he never had seen any larger extent of water than that of the Stygian lake, or the other rivers of hell. They were, in all, six: Styx, Acheron, Phlegethon, Lethe, Cocytus, Avernus.



δίπνον, οἶμαι, κληθεῖς, ὑπό τινος τῶν φίλων, “ Ἐς τὴν ὑσεραίαν  
 “ μάλισσά ἤξω,” ἔφη, καὶ μεταξὺ λέγουσι ἀπὸ τῆ τέγης κεραμῖς  
 ἐπιπεσῶσα, ἐκ οἷδ’ ὅτι κινήσαντι, ἀπέκτεινεν αὐτόν. Ἐγέλασα  
 ἐν ἐκ ἐπιτελέσαντι τὴν ὑπόσχεσιν. Ἔοικα δὲ καὶ νῦν ὑποκαταθή-  
 σεσθαι, ὡς μᾶλλον βλέπομαι καὶ ἀκούομαι. ἘΡΜ. Ἐχ’ ἀτρέμας 5  
 καὶ τῆτο γὰρ ἐγὼ ἰάτομαι σοι καὶ ὄξυδεξέστατον ἐν βραχέϊ ἀποφανῶ,  
 παρ’ Ὀμήρου τινα καὶ πρὸς τῆτο ἐπὶ δὴν λαβῶν. Κάπειδαν εἶπα τὰ  
 ἔτη, μνησσο μῆκετι ἀμβλύώττειν, ἀλλὰ σαφῶς πάντα ὄρεῖν.  
 ΧΑΡ. Λέγε μόνον. ἘΡΜ.

Ἀρχὴν δ’ αὖ τοι ἀπ’ ὀφθαλμῶν ἔλον, ἢ πρὶν ἐτῆεν, 10  
 Ὀφθαλμοὺς γινώσκεις ἡμῶν Θεὸν ἠδὲ καὶ ἄνδρα.

ΧΑΡ. Τί εἶπες; ἘΡΜ. Ἦδη ὄρεῖς; ΧΑΡ. Ὑπερφυῶς γε· Τυφλὸς  
 ὁ Λυγκεὺς ἐκείνου, ὡς πρὸς ἐκὲ· ὥστε σὺ τὸ ἐπὶ τῆτω προδίδασκέ-  
 με, καὶ ἀποκρίνεις ἐρωτῶντι. Ἀλλὰ βῆλει κατὰ τὸν Ὀμηρον κάγω  
 ἔρωμαι σε, ὡς μάθης ἐδ’ αὐτόν ἀμελή ὄντα με τῶν Ὀμήρου; ἘΡΜ. 15  
 Καὶ πῶθεν σὺ ἔχεις τὶ τῶν ἐκείνου εἰδέναι, ναύτης αἰεὶ καὶ πρόσκαπος  
 ἄν; ΧΑΡ. Ὀρεῖς; Ὀνειδισικὸν τῆτο ἐς τὴν τέχνην ἐγὼ δὲ ὅποτε  
 διεπέρημευον αὐτὸν ἀποθανόντα, πολλὰ ραψαδῆντι ἀκίεσας, ἐνίαν  
 ἐτι μῆμονημαι. Καίτοι χειμῶν ἡμᾶς ἔμικρὸς τότε κατέλασεν. Ἐπεὶ  
 γὰρ ἤρξατο ἄδειν ἔ πάνυ αἰσίον τινα ὄδην τοῖς πλέεσιν, “ (a) Ὡς 20

(a) Ὡς ὁ Ποσειδῶν, &c.] I can make little sense of this language down to ναῦν, inclusive, as it stands, both here and in the best editions: for the third καὶ downward, instead of coupling a verb to what goes before, as the former καὶ’s have done, unnaturally subjoins the participle κυκῶν to θυέλλας ἀετῆνας, so that κυκῶν is not only absurdly used, in that respect, but also made a nominative case, to which there is no verb in the sentence, either expressed, or understood. To this is added the inconsistency of making ὑπὸ τῶν ἐπῶν to depend upon κυκῶν, while κυκῶν is referred to Ποσειδῶν above; as if Neptune had confused the sea with the verses spoken by Homer. The reading κυκῶν ἐκύκησε, and understanding ὑπὸ τῶν ἐπῶν, as following ἐμπιστῶν in the sense, would make just language and sense of the whole. Yet, I fear, that would be doing too great a violence to the text; because the alteration, from κυκῶν to ἐκύκησε, would be taking too much liberty. But, by throwing the parts of the sentence into the following form, which I have presumed to follow, in my translation, I find they will make both sense and grammar,

“ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας, καὶ ἐτάραξε τὸν πόντον, ὥσπερ  
 “τορύνῃ τινὰ ἐμοσλῶν τὴν τρίαιναν, καὶ πάσας τὰς θύελλας ἀρόθυε,  
 “καὶ ἄλλα πολλὰ κυκῶν τὴν θάλασσαν,” ὑπὸ τῶν ἐπῶν χειμῶν ἄφνω  
 καὶ γνώρῳ ἐμπεσῶν, ὀλίγῃ δὲν περιέτρεψεν ἡμῖν τὴν ναῦν. “Ὅτε ἄρα  
 5 καὶ ναυτιάσας ἐκείνῳ ἀπήϊεσε τὰν ῥαψοδιῶν τὰς πολλὰς (a) αὐτῇ  
 Σκύλλῃ, καὶ Χαρυβοδεῖ, καὶ Κύκλωπι. ἙΡΜ. Οὐ χαλεπὸν ἔν ἔν εκ  
 τούτοις ἐμῖτε ὀλίγα (b) γέν διαφυλάττειν.

without altering one word: which makes it, in some sort, probable, that they might have been misplaced in the transcribing. I, therefore, read it thus: “Ὡς ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας καὶ πάσας τὰς θύελλας ἀρόθυε, καὶ ἐτάραξε τὸν πόντον, ὥσπερ τορύνῃ τινὰ ἐμοσλῶν τὴν τρίαιναν, καὶ ἄλλα πολλὰ κυκῶν τὴν θάλασσαν ἰπὸ τῶν ἐπῶν, χειμῶν ἄφνω καὶ γνώρῳ ἐμπεσῶν, ὀλίγῃ δὲν περιέτρεψεν ἡμῖν τὴν ναῦν. Of which, see my translation. And I am the more induced to think, this might have been the original position of the text, because it makes the several incidents to follow one another, in the order of nature; for it puts the *gathering of the clouds* first; next to that, the *raising of the storms*; and then, the *confusion of the sea*. But, lest I should seem to have gone too far, not only in altering the position, but also in substituting my own translation, I shall, for the reader’s satisfaction, here set down the vulgar translation of the whole period, word for word; which is as follows: “Etenim postquam  
 “cantilenam quandam navigantibus non admodum prospere  
 “ram neque salutarem fuisset auspicatus, carminum vi  
 “impulsus Neptuneus, et nubes convocavit, atque tridente  
 “velut toryno (instrumento, quo in olla aliquid teritur et  
 “agitatur inter coquendum) injecto, cum fluctuum procellas  
 “excitavit, tam aliis multis turbis universum miscebat mare,  
 “adeo ut parum abfuerit, quin tempestas, quæ una cum  
 “densa caligine imminerebat, navem nobis subvertisset.” The English translation, by Mr. Cashine, runs much in the same wide way.

(a) αὐτῇ Σκύλλῃ &c.] Perhaps, the meaning is, “that he vomited out many of his rhapsodies *along with Scylla* and “*Charybdis*, &c.” that is *along with* his descriptions of “these;” which reading, I prefer.

(b) γέν.] Though this particle be in the best editions, yet I see no use of it here, since *εἰ* goes a little before.

ΧΑΡ. Εἰπέ γάρ μοι·

Τίς γάρ ὄδ' ἐστὶ πάχιστος ἀνὴρ, ἢς τε, μέγας τε,

Ἐξοχὸν ἀνθρώπων κεφαλὴν ἢ εὐρέας ἄρκους;

ΕΡΜ. Μίλων ἔστι ὁ ἐκ Κρότων ἀθλητής. Ἐπιπροτῆσι δ' αὐτῶ οἱ Ἕλληνες, ὅτι τὸν ταῦρον ἀράμενον φέρει διὰ τῆς σαρδῆς μέσση. 5

ΧΑΡ. Καὶ πόσῳ δικαιοτέρον ἂν ἐμὲ, ὧ Ἐρμῆ, ἐπαινοῖεν, ὅς αὐτὸν σοὶ τὸν Μίλωνα μὲν ὀλίγον ξυλλαδῶν ἐνθήσομαι ἐς τὸ σκαφίδιον, ὁπόταν ἦκη πρὸς ἡμᾶς ὑπὸ τῆ ἀμαχωτάτης τῶν ἀγλαγῶν σῶν καταπαλαισθεῖς τῆ θανάτῃ, μηδὲ ξυνεῖς ὅπως αὐτὸν ὑπόσκειλίζει. Κατὰ οἰμάξεται ἡμῖν δηλαδὴ μεμνημένον τῶν σφάραν τέτων, καὶ τῆ κρότης. 10

Νῦν δὲ μέγα φρονεῖ θαυμαζόμενον περὶ τῆ τῆ ταῦρος φορᾶ. Τί ἐν οἰηθῶμεν; Ἄρα (α) ἐλπίζειν αὐτὸν (β) καὶ τιθνήζεσθαι ποτε; ΕΡΜ.

Πόθεν ἐκεῖνον θανάτῃ νῦν μεμνημένους εἶεν ἂν ἐν ἀκμῇ τοσαύτῃ;

ΧΑΡ. Ἐὰ τέττον ἐκ εἰς μακρὰν γέλωτα ἡμῖν παρέξοντα, ὁπότ' ἂν πλέη, μηδὲ ἐμπύδα, ἐχ' ὅπως ταῦρον ἐτι ἀρασθαι δυνάμενον. 15

5. Σὺ δὲ μοι ἐκεῖνο εἰπέ, Τίς τε ἄρ' ὄδ' ἄλλος ὁ σεμνὸς ἀνὴρ; ἐχ' Ἕλληνας ἴσικεν, ἀπὸ γένε τῆς σοφῆς. ΕΡΜ. Κῦρος, ὧ Χάρων, ὁ Καμβύσης, ἐς τὴν ἀρχὴν πάλα. Μήδων ἐχόντων, νῦν Περσῶν ἡδη ἐποίησεν εἶναι. Καὶ Ἀσσυρίαν ἐναγῆχ' ἔστ' ἐκράτησε, καὶ Βαβυλῶνα παρεξήσατο· καὶ νῦν ἐλαθεῖοντι ἐπὶ Λυδίαν ἴσικεν, ὡς καθελῶν 20 τὸν Κροῖσον, ἀρχοὶ ἀπάντων. ΧΑΡ. Ὁ Κροῖσος δὲ πῶ ποτε κακῆνός ἐστιν;

ΕΡΜ. Ἐκεῖσε ἀπόβλεψον ἐς τὴν μεγάλην ἀκρόπολιν τὴν τὸ τριπλῆν τεῖχος. Σάρδεῖς ἐκεῖναι. Καὶ τὸν Κροῖσον αὐτὸν ὄρεας ἡδη ἐπὶ κλίνης χρυσοῦς καθήμενον, Σόλωνι τῷ Ἀθηναίῳ διαλεγόμενον; Βλέπει ἀκόσμητον αὐτῶν ὁ, τι καὶ λέγῃσι; ΧΑΡ. Πάνυ 25 μὲν ἐν.—ΚΡΟΙΣ. “ὦ ξένη Ἀθηναῖε (εἶδες γάρ με τὸν πλεῖστον,

“ καὶ τὴς θησαυρῆς, καὶ ὅσος ἄσσημος χρυσός ἐστιν ἡμῖν, καὶ τὴν ἄλλην “ πολυτέλειαν) εἰπέ μοι τίνα ἡγῆ τῶν πάντων ἀνθρώπων εὐδαιμόνεστον εἶναι.” ΧΑΡ. Τί ἄρα ὁ Σόλων ἐρεῖ; ΕΡΜ. Θάρρει. Οὐδὲν ἀγενές, ὧ Χάρων. ΣΟΛ. “ὦ Κροῖσε, ὀλίγοι μὲν εὐδαιμόνες. Ἐγὼ 30

(α) ἐλπίζειν.] Stephanus shews that ἐλπίζω is sometimes taken, *in malam partem*, as in this place. And the figure catachresis warrants it.

(β) καὶ] This particle, here, seems very odd. I know not how it comes in, except by understanding the sentence thus: “Is it, that he expects to die also? (That is) Must we think that he expects to be, at any time, concerned with death too, as he is, at present, engaged in the affairs of this life?”

“ δὲ ὧν οἶδα, Κλέοβιν, καὶ Βίτωνα ἠγῆμαι εὐδαιμονεσάτους γενέσθαι,  
 “ τὸς τῆς ἰσρίας παιῖδας.” ΧΑΡ. Τῆς Ἀργόθεν Φησὶν ἔτι, τὸς  
 ἅμα πρῶτον ἀποθανόντας, ἐπεὶ τὴν μητέρα ὑποδύντες εἴκυσαν ἐπὶ τῆς  
 ἀτίνης ἄχρι πρὸς τὸ ἱερόν. ΚΡΟΙΣ. “ Ἔσω. Ἐχέτωσαν τὰ πρῶτα  
 5 “ ἐκεῖνοι τῆς εὐδαιμονίας. Ὁ δεύτερος δὲ τίς ἂν εἴη; ΣΟΛ. Τέλλου  
 “ ὁ Ἀθηναῖος. ὃς εὖ τε ἐπίω, καὶ ἀπέθανεν ὑπὲρ τῆς πατρίδος. ΚΡΟΙΣ.  
 “ Ἐγὼ δὲ, κάταρμα. ἔ σοι δοκῶ εὐδαίμων εἶναι; ΣΟΛ. Οὐδέπω  
 “ οἶδα, Κροῖσε, ἢν μὴ πρὸς τὸ τέλος ἀφίκη τῆ βίβις· ὁ γὰρ θάνατος  
 “ ἀκριβοῦς ἐλεγchos τῶν τοιούτων, καὶ τὸ ἄχρι πρὸς τὸ τέλος εὐδαι-  
 10 “ μόνως διασῶναι.” ΧΑΡ. Κάλλις, ὦ Σολων, ὅτι ἡμῶν ἐκ  
 ἐπιλέλησαι, (a) ἀλλὰ τὸ πορθημεῖον αὐτὸ ἀξιοῖς γενέσθαι τὴν περι-  
 τῶν τοιούτων κρίσιν.

6. Ἀλλὰ τίνας ἐκεῖνος ὁ Κροῖσος ἐκπέπει, ἢ τί καὶ ἐπὶ τῶν ἄρων  
 φέρει; ΕΡΜ. Πλίνθος τῷ Πυθίᾳ χρυσοῦς ἀνατίθησι, μισθὸν τῶν  
 15 χρυσιῶν, (b) ὑφ' ὧν καὶ ἀπολείται μικρὸν ὑπερον. Φιλόμαντις δὲ  
 ἀνὴρ ἐκτόπως. ΧΑΡ. Ἐκεῖνο γὰρ ἐστὶν ὁ χρυσοῦς τὸ λαμπρὸν, ὃ  
 ἀποσίμβει τὸ ὑπωχρον μετ' ἐρυθρήματος· νῦν γὰρ πρῶτον εἶδον, ἀκέων

(a) ἀλλὰ τὸ πορθημεῖον, &c.] It seems to me strange lan-  
 guage, to say, “That the *boat* should be the *judgment*.”  
 Nay, I doubt but it is nonsense. Therefore, *κρίσιν* must  
 here signify *κριτήριον*, “that by which we can form a true  
 “*judgment* of any thing,” which I mean by *examen*, in my  
 translation; though it is much to be doubted, whether *κρίσις*  
 hath ever, elsewhere, been taken even in this sense. Græ-  
 vius renders the whole thus: “Sed cymbam ipsam existimas  
 “esse ubi de talibus iudicium fieri necesse sit.” But how  
 can *κρίσις* signify, in his way, “Locus ubi iudicium fieri  
 “possit,” without straining it very hard?

(b) ὑφ' ὧν καὶ ἀπολείται.] I know not how these *oracles*  
 could *destroy Cræsus*, except it was by giving him hopes, or  
 assurances, that no attempt upon him, or his kingdoms,  
 should succeed: and no doubt but that, by such suggestions,  
 they often flattered kings, who sent them great presents.  
 Here, also, καὶ stands oddly: and, perhaps, here too the  
 meaning is, “That these *oracles* not only engage him, at  
 “present, but shall, *also*, be the cause of his *death*, by mak-  
 “ing him too secure.” Or, perhaps, rather, thus, “He  
 “hath lost his *gold* by these *oracles*, and, in a little time, he  
 “shall *also* lose his *life* by them.”

αί. ἜΡΜ. Ἐκεῖνο ᾧ Χάρων, τὸ αἰοίδιμον ὄνομα, καὶ περιμάχητον.  
 ΧΑΡ. Καὶ μὴν ἐχ' ἔρῳ ὅ, τι ἀγαθὸν αὐτῷ πρόσσειν εἰ μὴ ἄρα τῆτο  
 μόνον, ὅτι βεβρύνονται οἱ φέροντες αὐτό. ἜΡΜ. Οὐ γὰρ οἶσθα ὅσοι  
 πόλεμοι διὰ τῆτο, καὶ ἐπιθέσθαι καὶ λησῆρια, καὶ ἱππορκίαι, καὶ φόνοι,  
 καὶ δεισιμᾶ, καὶ πλῆθ' μακρῶς, καὶ ἔμποριαί, καὶ δουλείαι. ΧΑΡ. Διὰ 5  
 τῆτο, ᾧ Ἐρεμῆ, τὸ μὴ πολὺ τῆ χαλκῆ διαφέρων. Οἶδα γὰρ τὸν  
 χαλκὸν, ὅσολον, ὡς οἶσθα, παρὰ τῶν καταπλεόντων ἐκάσθ' ἐκλέγων.  
 ἜΡΜ. Ναί. Ἄλλ' ὁ χαλκὸς μὲν πολὺς ὥστε ἐ πάντῳ σπυδάζεται  
 ὑπ' αὐτῶν τῆτον δὲ ὀλίγον ἐκ πολλῆ τῆ βάρυς οἱ μεταλλεύουσις  
 ἀνορύττισι. Πλὴν, ἀλλ' ἐκ τῆς γῆς, καὶ ἔτ' ὅ, ὡσπερ ὁ μόλιθ' ὅ, 10  
 καὶ τάλλα. ΧΑΡ. Δεινὴν τινα λέγεις τῶν ἀνθρώπων τὴν (α) ἀσέλ-  
 τερίαν, οἱ τοσῆτον ἔρωτα ἔρωσιν, ἄχρη, καὶ βαρείως κλήματ' ὅ. ἜΡΜ.  
 Ἄλλ' ἐ Σόλων γε ἐκείν' ὅ, ᾧ Χάρων, ἔρῳ αὐτῆ φαίνεται, ὡς ἔρῳς.  
 Καταγελαῖ γὰρ τῆ Κροίσῳ καὶ τῆς μεγαλαυχίας τῆ βαρῆαρη. Καί  
 μοι δοκεῖν ἔρεσθαι τι βδελεται αὐτόν. Ἐτακῆσαιμεν ἔν 15  
 " Γ. ΣΟΛ. Εἰτέ μοι, ᾧ Κροῖσε, οἷσι γὰρ τι δεῖσθαι τῶν πλίν-  
 " θων τῆτων τὸν Πύδιον; ΚΡΟΙΣ. Νὴ Δι' ἐ γὰρ ἐς τὸν αὐτῷ ἐν Δελφοῖς  
 " ἀνάθημα ἔδδεν τοῖστων. ΣΟΛ. Οἷκῃν μακάριον οἷσι τὸν Θεὸν ἀτο-  
 " φαίνειν, εἰ κήσασατο ἐν τοῖς ἄλλοις, καὶ πλίνθῳ χρυσᾶς; ΚΡΟΙΣ.  
 " Πῶς γὰρ ἔ; ΣΟΛ. Πολλὴν μοι λέγεις, ᾧ Κροῖσε, πεινᾶν ἐν τῷ 20  
 " ἔρωτῳ, εἰ ἐκ Λυδίας (b) μεταστέλλεσθαι τὸ χρυσίον δεήσει αὐτῆς,  
 " ἢ ἐπιθυμῆσασα. ΚΡΟΙΣ. Πῆ γὰρ τοσῆτ' ὅ ἀν γέναιτο χρυσὸς,  
 " ὅσ' ὅ παρ' ἡμῖν; ΣΟΛ. Εἰτέ μοι, σίδηρ' ὅ δὲ φέτακ ἐν Λυδίᾳ;  
 " ΚΡΟΙΣ. Οὐ πάντ' ἔ. ΣΟΛ. Τῆ βελτίον' ὅ ἄρα ἐνδεεῖς ἔσε.  
 " ΚΡΟΙΣ. Πῶς ἀμείναν ὁ σίδηρος χρυσῆς; ΣΟΛ. (c) Ἦν ἀπο- 25  
 " κρήνη μὲδδεν ἀγαντακῆαν, μάθῳις ἄν. ΚΡΟΙΣ. Ἐρώτα, ᾧ Σόλων.  
 " ΣΟΛ. Πότερον, ἀμείνας οἱ σάζοις τινας, ἢ οἱ σάζόμενοι πρὸς  
 " αὐτῶν; ΚΡΟΙΣ. Οἱ σάζοις δηλαδῆ. ΣΟΛ. Ἄρ' ἔν ἢν  
 " Κῦρος, ὡς λογοποιῶσι τινες, ἐπὶ Λυδοῖς, χρυσῆς μαχαίρας σὺ  
 " ποιῆσῃ τῷ στρατῷ, ἢ ὁ σίδηρος ἀναγκαῖος τότε; ΚΡΟΙΣ. Ὅ 30  
 " σίδηρος δηλαδῆ. ΣΟΛ. Καὶ εἶγε μὴ τῆτον παρασκευάσασαο,  
 " αἰχοῖτο ἄν σοι ὁ χρυσὸς ἐς Πέρσας αἰχμαλώτῳ. ΚΡΟΙΣ. Εὐφῆ-  
 " μει, ᾧ ἄνθρωπε. ΣΟΛ. Μὴ γένοιτο μὲν ἔν ἔτω ταῦτα. Φαίρη  
 " δὲ ἔν ἀμείνα τὸν σίδηρον ὁμολογᾶν. ΚΡΟΙΣ. Οἷκῃν καὶ τῷ Θεῷ

(a) ἀσέλτεριαν.] Ἀσέλτερος (i. e. ὁ τὸ βέλτερον, sive βελτίον μὴ γινώσκων) signifies a fool. Steph.

(b) μεταστέλλεσθαι] Mittere-qui-advehant. Steph.

(c) Ἦν ἀποκρήνη.] If you would argue. See the notes upon Dial. xxxi.

- “ κελεύεις σιδηρᾶς πλίνθας ἀνατίθεναι με, τὸν δὲ χρυσὸν ὀπίσω αὐθις  
 “ ἀνακαλεῖν; ΣΟΛ. Οὐδὲ σιδηρὸν ἐκεῖνός γε δέησεται· ἀλλ’ ἦν τε  
 “ χαλκὸν ἦν τε χρυσὸν ἀναθῆς, ἀλλοῖς μὲν ποτε κτῆμα καὶ ἔρμαιον\*  
 “ ἔσ’ ἀναθεθικῶς, Φακεῦσιν, ἢ Βοιωτοῖς, ἢ Δελφοῖς αὐτοῖς, ἢ τινι  
 5 “ τυράνῳ λ’ ἔσ’· τῶ δὲ Θεῷ ὀλίγον μέλει τῶν σῶν χρυσοποιῶν.  
 “ ΚΡΟΙΣ. Αἰεὶ σύ με τῶ πλεῖτῳ προσπολεμεῖς, καὶ φθοῖς.” ἜΡΜ.  
 Οὐ φέρεῖ ὁ Λυδὸς, ὃ Χάρα, τὴν παρρήσιαν, καὶ τὴν ἀλήθειαν τῶν  
 λόγων· ἀλλὰ ξένον αὐτῷ δοκεῖ τὸ πρᾶγμα, πένης ἄνθρωπος ἐχ  
 ὑποπλήσων, τὸ δὲ (α) παρισάμενον ἐλευθέρως λέγων. Μεινῆσεται  
 10 δ’ ἂν μικρὸν ὕψερρον τῆ Σόλωνος ὅταν αὐτὸν δὴρ ἀλόντα ἐπὶ τὴν πυρᾶν  
 ὑπὸ τῆ Κύρα ἀναχθῆναι· ἦκιστα γὰρ τῆς Κλωθῆς πρῶτη ἀναγινωσκ  
 κῆσης τὰ ἐκάστῳ ἐπικεκλωσμένα. Ἐν οἷς καὶ ταῦτ’ ἐγγεγραπτο,  
 “ Κροῖσον μὲν ἀλῶναι ὑπὸ Κύρα, Κῦρον δὲ αὐτὸν ὑπ’ ἐκείνησὶ τῆς  
 “ Μασσαγέτιδος ἀποθανεῖν.” Ὁρᾶς τὴν Σκυθίδα, τὴν ἐπὶ τῆ ἵππε  
 15 τῆ λευκῆ ἐξελαύνουσαν; ΧΑΡ. Νῆ Δία. ἜΡΜ. Τάμυρις ἐκείνη  
 ἐστὶ καὶ τὴν κεφαλὴν γε ἀποτεμῆσα τῆ Κύρα αὐτὴ ἐς ἀσκὸν\* ἐμβασθεῖ  
 πλήρη αἵματ<sup>ϑ</sup>. Ὁρᾶς δὲ καὶ τὸν υἱὸν αὐτῆ τὸν νεανίσκον; Καμ  
 βύσης ἐκεῖνός ἐστιν. Οὗτος βασιλεύσει μετὰ τὸν πατέρα, καὶ μυρία  
 (b) σφαλεῖς ἔν τε Λιβύῃ καὶ Αἰθιοπία, τὸ τελευταῖον μανεῖς ἀποθα  
 20 νεῖται, ἀποκλείνας τὸν Ἄπιν. ΧΑΡ. Ὡ πολλῆ γέλωτος. Ἀλλὰ  
 νῦν τίς ἂν αὐτὸς προσδολέψειεν ἔτως ὑπερφροῦντας τῶν ἄλλων;  
 \* Ἡ τίς ἂν πιστεύσειεν, ὡς μετ’ ὀλίγον ἔτος μὲν αἰχμάλωτος ἔσται,  
 ἔτος δὲ τὴν κεφαλὴν ἔξει ἐν ἀσκῶ αἵματος;  
 \* 8. Ἐκεῖνος δὲ τίς ἐστιν, ὃ Ἐρμῆ, ὁ τὴν πορφυρᾶν ἐφισκεῖδα  
 25 ἐμπεπορπημένος, ὁ τὸ διάδημα, ὃ τὸν δακτύλιον ὁ μάγειρος ἀναδιδάσει,  
 τὸν ἰχθῦν ἀνατεμών.

Νῆσφ ἐν ἀμφιεύτρ, βασιλεὺς δὲ τίς εὐχεται εἶναι;

(a) παρισάμενον] Ut παρισάσθαι dicitur pro in mentem venire, ita παρισάναῖ pro menti alienius indere. Steph.

(b) σφαλεῖς.] Properly, *tripped up*. Hence, it is used to signify a person *overthrown in-his-projects*. I, therefore, render it, *inceptis-frustratus*. The part of Cambyses’s history here alluded to is that of his having, first, destroyed the temple of Apis, and the other Egyptian gods, and, then, sent a great army to Libya, to demolish the famous temple of Ammon; which army was entirely lost, in the sandy deserts of that country, by which he was σφαλεῖς, *overthrown in his projects*. See Herod. Lib. ii. and Justin, Lib. i.



ἘΜΡ. Εὐγε (a) παροδείξ, ᾧ Χάρων\* ἀλλὰ (b) Πολυκράτην ἵ, τῆς τῶν Σαμίων τύραννον εὐδαίμονα οἰόμενον εἶναι. Ἀτὰρ κ' ἔτ' αἰτ' ὑπὸ τῆς ἀκροῦσ' οἰκίτης Μαιανθίου παροδοθεῖ; Ὄρουτ' τῆ σκαφίδῃ, (c) ἀνασκολοπισθήσεται, ἀθλιῶ ἐκπεσῶν τῆς εὐδαίμοις ἐν ἀκαρεῖ τῆ χρώνς. Καί ταῦτα γὰρ τῆς Κλωθῆς ἐπήκουσα. ΧΑΡ. Εὐγε ᾧ 5 Κλωθοῖ γενικῶς κ' αὐτῆς, ὡ βελτίστη, κ' τὰς κεφαλὰς ἀπότρυψε κ' ἀνασκολόπιζε, ὡς εἰδῶσιν ἄνθρωποι ὅλλες Ἐν τ' οὐκ' ἐπαιρέσθων, ὡς ἂν ἀφ' ὑψηλοτέρων ἀλγεινότερον καταπεσέμενοι. Ἐγὼ δὲ γελάσομαι τότε γνωρίσας αὐτῶν ἕκαστον γυνῆν ἐν τῷ σκαφίδῃ, μίττε πορφυρίδα, μίττε τιύραν, ἢ κλίην χρυσῆ κοίζοντας. 10

9. ἘΡΜ. Καί τὰ μὲν τέτων ᾧδ' ἔχει. — Τὴν δὲ πλεθρὺν, ᾧ Χάρων, ὄρῃς, τῆς πλείοντος αὐτῶν, τῆς πολυμῆντος, τῆς διακρομένης, τῆς γεωργῆντος, τῆς δανειζόντος τῆ προσαιτέντος; ΧΑΡ. Ὄρῃ ποικίλην τινὰ τύρῃν, κ' μεσὸν ταραχῆς τὸν βίον, κ' τὰς (δ) πόλεις γε αὐτῶν εἰκουίαις τοῖς σμήνεσιν, ἐν οἷς αἴτιας μὲν (ε) ἰδίον τι κέντρον 15 ἔχει, κ' τὸν πλεθρῶν κεντεῖ. Ὀλιγοὶ δὲ τινες, ὡσπερ σφῆκες, ἄγασσι,

(a) παροδείξ] Παροδῆω signifies, to make verses, in mimicry of another man's, for the sake of *καίρωται*, which is what we call *burlesquing*. So (as Stephanus shews) the first line of Homer's *Odyssey* hath, from

Ἄνδρά μοι ἔνεπε μῦσα πολύτροπον, —

Been *heart* *turned* to

Ἄνδρά μοι ἔνεπε μῦσα πολύκροτον, —

*πολύτροπος* signifying *much versed in the knowledge of the world*; but *πολύκροτος*, *much applauded*, or *applauded*. — The *burlesque*, in *Νηστὴ ἐν ἀμφιπέτρῃ* — βασιλεῖς δὲ τις εὐχεται εἶναι, seems to me to consist in *Chaton's* patching up an entire verse, in Homer's style and manner, by joining two scraps of Homer's own poetry.

(b) Πολυκράτην.] See the note to Πολυκράτης, in Dial. xxxii.

(c) ἀνασκολοπισθήσεται.] *Palo-infixus-collector*. Steph.

(d) πόλεις σμήνεσιν εἰκουίαις.] The meaning is, that the *people* of the cities are like *swarms* of bees.

(e) ἰδίον τι κέντρον.] *Some peculiar sting*; by which is meant, that *particular way* each man hath in hurting his neighbour, such as by fraud, treachery, or murder, &c. For men's different dispositions direct them to different ways of being wicked.

- κὴ φέρονσι τὸν (a) ὑποδέετον. Ὁ δὲ περιπετόμενος αὐτὸς ἐκ τ'  
 ἀθανῆς ἔτος ὄχλος, τίνες εἰνὶν; ἙΡΜ. Ἐλπίδες, ᾧ Χάρον, κὴ  
 δαίματα, κὴ ἄνοιαι, κὴ ἡδοναί, κὴ Φιλαργυρία, κὴ ὄργαι, κὴ μίση,  
 κὴ τὰ τοιαῦτα. Τῶτων δὲ ἡ ἀνοια μὲν κάτω ξυναίμαται  
 5 αὐτοῖς κὴ ξυμπολιῦσται γε νῆ Δία, κὴ τὸ μῦθος, κὴ ἡ ὄργη, κὴ  
 ζηλοτυπία, κὴ ἀμαθία κὴ ἀπορία κὴ Φιλαργυρία. Ὁ Φύθος δὲ  
 κὴ ἐλπίδες, ὑπεράνω πετόμενοι, ὁ μὲν ἐπιπίπτων, ἐκπλήττει ἐνίοτε, κὴ  
 ὑποπτήσων σοεῖ· αἱ δ' ἐλπίδες ὑπὲρ κεφαλῆς αἰωρόμεναι, ὅπότε ἂν  
 10 μάλισσά οἰηταί τις ἐπιληψισθαι αὐτῶν ἀναπτάμεναι οἰχοῖται,  
 κὴ ἐκκρήνεται αὐτῆς ἀπολιπέσαι ὅπερ κὴ τὸν Τάνταλον κάτω πάσχοιτα  
 ὄργης ὑπὸ τῆ ὕδατος. Ἦν δ' ἀτενίσσης, κατόψει κὴ μοίρας ἄνω  
 ἐπικλωθύσας ἐκάστω τὸν (b) ἀτρακτον, ἀφ' ἧ ἡρτήσθαι ξυμῶσθαι  
 ἀπαρίας ἐκ λεπίων νηρέατων Ὁρῆς καθάπερ ἀράχινιά τινα κατα-  
 15 βαίνοντα ἐφ' ἐκάστω ἀπὸ τῶν ἀτρακτων; ΧΑΡ. Ὁρῶ πάνυ λεπίων  
 ἐκάστω νῆμα ἐπιπεπλεγμένον γε τὰ πολλά· τῆτο μὲν ἐκείνη, ἐκείνη  
 δὲ ἄλλα. ἙΡΜ. Εἰκότως, ᾧ Πορθμεῦ εἰμαῖρται γὰρ ἐκείνη μὲν  
 ὑπὸ τῆτε φορευθῆναι, τῆτε δὲ ὑπ' ἄλλης· κὴ κληρονοῦσαι γε τῆτον  
 μὲν ἐκείνη, ὅτι ἂν ἡ μικρότερον τὸ νῆμα· ἐκείνη δ' αὖ τῆτε τοιόνδε  
 γὰρ τι ἡ (c) ἐπιπλοκὴ δηλοῖ Ὁρῆς δ' ἔν ὑπὸ λεπίῃ κρεμαμένως  
 20 ἄπαντας; Καὶ (d) ἔτος μὲν ἀνασπασθεῖς ἄνω μετώρος ἐστὶ, κὴ  
 μετὰ μικρὸν καταπεσὼν, ἀπορραγέλιος τῆ λίνης, ἐπειδὴν μηκέτι  
 ἀνέχρη πρὸς τὸ βάρους, μέγαν τὸν ψόφον ἐργάσεται· ἔτος δὲ ὀλίγον  
 ἀπὸ γῆς αἰωρόμενος, ἢν κὴ πᾶσι ἀψοφητὴ κείσεται, μόγις κὴ τοῖς  
 γαίτοισιν ἐξακροστέλιος τῆ πλώματος. ΧΑΡ. Παρῆγελια ταῦτα,  
 25 ᾧ Ἑρμῆ

1. ἙΡΜ. Καὶ μὲν ἐδ' εἰπεῖν ἔχοις ἂν κατὰ τὴν ἀξίαν ὅπως ἐστὶ  
 καταπελασσα, ᾧ Χάρον· κὴ μάλισσά αἱ ἄνω σπευδαὶ αὐτῶν, κὴ τὸ  
 μεταξὺ τῶν ἐλπίδων ὄχισθαι, ἀναρπάσθαι γιγναμένως ὑπὸ τῆ βελτίσθαι

(a) ὑποδέετον.] *Debiliorem*: ab ὑποδεόμαι, ego. Steph.

(b) ἀτρακτον.] Not the *distaff*, as some are apt to think, but the *spindle*.

—— *teretem versabat pollice fusum.*

*Ovid.* and

—— *Dixerunt, currite, fasis.*

*Virg.*

Which cannot agree to *distaffs*, that are always fixed, having whatever is to be spun tied upon them.

(c) ἐπιπλοκὴ.] I chuse to render this word *implexus*, the *tying-on* of the threads upon the heads of mortals.

(d) ἔτος.] Meaning a *great-man*, whose death (as we are apt to say) *makes a great noise*.

θανάτου. "Ἄγγελοι δὲ αὐτῶν, καὶ ὑπηρεταὶ μάλιστα πολλοί, ὡς ὄρεα,  
 (α) ἠπίαλοι, καὶ πυρετοί, καὶ φθόγγαι, καὶ περιπνευμονίαι, καὶ ξίφη, καὶ  
 ληστήρια, καὶ κάνεια, καὶ δικασταὶ, καὶ τύραννοι, καὶ τέττον ἐδὲν ὅλας  
 αὐτὰς εἰσερχεται, ἐς ἃν εὐφραδίῃσιν. "Ὅταν δὲ σφαλῶσι, πολὺ  
 τὸ "Ὅτι τοῖ," καὶ "Αἰ, αἰ," καὶ "Ὡμοί μοι." Εἰ δ' εὐθὺς ἐκ 5  
 ἀρχῆς ἐνεόνον ὅτι θνητοὶ τέ εἰσιν αὐτοί, καὶ ὀλίγον τέττον χρόνον  
 ἐπιδημήσαντες τῷ βίῳ, ἀπίασιν, ὥσπερ ἐξ ὄνειρατο, πάντα ὑπὲρ  
 γῆς ἀφίπτεσ. ἔχον τε ἂν σφραγίσσον, καὶ ἥπλον ἠνεώντο ἀποθανόντες·  
 νῦν δὲ ἐς αἰεὶ ἐλπίζοντες χρῆσθαι τοῖς παρῶσιν, ἐπειδὴν ἐπιστὰς ὁ  
 ὑπηρετὴς καλῆ καὶ ἀτάγῃ, πειθήνας τῷ πυρετῷ, ἢ τῇ φθόγῃ, ἀγανακ- 10  
 τῶσιν σφραγίσσον τὴν ἀφίπτεσ ἢ ποτε σφραγίσσοντες ἀποσπασθῆσθαι  
 αὐτῶν. (β) "Ἦ, τί γὰρ ἐκ ἂν ποιήσῃσιν ἐκεῖ, ὁ τὴν οἰκίαν  
 σπασθῆ εἰσπορεύσασιν, καὶ τὰς ἐργάτας ἐπισπύρον. εἰ μάλιστα ὅτι ἢ  
 μὲν, ἔπειτα αὐτῶν, ὁ δὲ, ἄρτι ἐπιπτεῖσ τὸν ἄρτιον ἀπίον. τῷ κληρο-  
 νόμῳ καταλαβάν ἀπολαβάν αὐτῶν, αὐτῶν, καὶ ἐπιπτεῖσ αὐτῶν ἐν 15  
 αὐτῇ: "Εκεῖνος μὲν γὰρ ὁ χαίρων, ὅτι ἄρτιον καὶ ἔτεκεν αὐτῷ ἢ  
 γυνῆ, καὶ φίλος διὰ τῆσ ἔσθῃ, καὶ τῆσ ἰσθῆσ τῷ πατρὶσ τιμήσιν· εἰ  
 ἠπίαστο ἂν ἔπτασιν ἔπτασιν ὁ πατῆρ, τιμήσιν, ἄρτι ἂν σοι δοκῆ  
 χαίρων ἐπ' αὐτῷ γυνῆσ; "Ἄλλῃ τὸ αἶσθον, ὅτι τὸν μὲν εὐτυχῶσιν  
 ἐπὶ τῷ παιδὶ ἐκεῖνον ὄρεα, τὸν τῷ βίῳ τῷ σπασθῆ τῷ Ὀλύμπια 20  
 νευκῆστος· τὸν γαίονα δὲ τὸν ἐκεῖνον ὄρεα τὸ σπασθῆ ἐκ; ὄρεα, ἐδὲ  
 οἶδιν ἀφ' οἷσ αὐτῷ κῆσιν ἐκῆσιν. Τῆσ, καὶ ἄρτι τῶν ἔχον  
 διαφερομένησ ὄρεα ὅσοι ἐπὶ καὶ τῶσ ἐκῆσιν τῶσ κῆσιν, καὶ  
 σφραγίσσον αὐτῶν κλησῆσιν, ἢ ἂν εἶπον, ἐπὶ τῶσ ἔχον τε,  
 καὶ ὑπηρετῶν: ΧΑΡ. Ὅρεα πάντα ταῦτα, καὶ πρὸσ ἐκεῖνον ἐγὼ ἐπὶ, 25  
 τί τὸ ἡδὺ αὐτοῖσ παρὰ τὸν βίον, ἢ τί ἐκεῖνο ἐσιν, ἢ σφραγίσσον  
 ἀγανακῆσιν.

11. ΕΡΜ. "Ἦν γὰρ τὰς βασιλείας ἴδῃ τις αὐτῶν, οἷτερ εὐδαι-  
 μονίεσται εἶναι δοκῶσιν, ἔχον τῷ ἀπὸ τῶσ καὶ, ὡσ φῆσ, ἀμφιπέλα τῆσ  
 τύχης, πλεῖον τῶν ἡδῶν τὰ ἀνιῶσιν εὐρέσσει σφραγίσσον αὐτοῖσ, φῶσιν καὶ  
 παρακῆσ, καὶ μίσθ, καὶ ἐπιπτεῖσ, καὶ ὄρεα, καὶ κολασῆσ τῶσ

(α) ἠπίαλοι.] *Quotidian agues*, in which (as I am well in-  
 formed) the heat instantly succeeds the cold; but in which  
 (according to Stephanus) the heat and cold are felt at the  
 same time. *Ab ἡπιος, mitis.*

(β) "Ἦ, τί, &c.] This sentence will prove obscure to begin-  
 ners, if they do not carefully observe the explanatory words,  
 in the translation.

γὰρ ἅπαντες ζύνεισιν. Ἐὼ πένθη, κ' νόσος, κ' (a) πάθη, ἐξ ἰσοτιμίας δηλαδὴ ἀρχοντα αὐτῶν, (b) ὅπερ δὲ τὰ τετραὶν πονηρὰ λογιζέσθαι καιρὸς οὐκ τὰ τῶν ἰδιωτῶν ἀν εἶη. ΧΑΡ' Ἐθέλω γῆν σοι, ὦ Ἐρμῆ, εἰπεῖν. ὅτινι εἰσκέμαι μοι ἔδοξαν οἱ ἄνθρωποι, κ' ὁ βίβη ἅπας 5 αὐτῶν. Ἦδη ποτὲ πομφόλυγας ἐν ὕδατι θείατω ὑπὸ κρηνῶν τινα καταβράττοντι ἀνισαμένους; Τὰς φυσικλίδας λέγου, ἀφ' ἧν ξυναγείρεται ὁ ἀέρος. Ἐκείνων τοίνυν αἱ μὲν (c) τινες μικραὶ εἰσι, κ' αὐτίκα ἐκραιβίται, ἀπίσθησαν· αἱ δ' ἐπὶ κλέον διακρήσσι, κ' (d) προσχωρεσῶν αὐταῖς τῶν ἄλλων, αὐταὶ ὑπερφυσάμεναι ἐς 10 μέγιστον ὄγκον αἰροῦνται. Εἶτα μὲν τοὶ κάκειναι πάντως ἐξερράγησαν ποτὲ ἢ γὰρ οἷόν τι ἄλλως γενέσθαι. Τέτο ἐσιν ὁ ἀνδραπῶν κείθ. Ἄπαντες ὑπὸ πνεύματ' ἐμπεφισμένοι, οἱ μὲν μείζους, οἱ δ' ἐλάττους, κ' οἱ μὲν ὀλιγοχρόνιον ἔχουσι, κ' ἀκύμορον τὸ φῦσημα, οἱ

(a) πάθη.] *Passions.*

(b) ὅπερ δέ, &c.] I have endeavoured to render these words, down to *μη*, inclusive, according to the generally received sense of them, being that of the other translation. But Gronovius translates them thus: “Quum, vel, ubi verò hæc sunt regum mala, opportunum, vel, præstò est, colligere, qualia sint privatorum.” And, indeed, it must be granted that *ὅπερ* most naturally and strongly signifies “ubi,” as *δέ* also doth “verò,” and as *καιρὸς* likewise doth “opportunitas.” Nay, I greatly doubt whether, in any author whatsoever, *καιρὸς* be used to signify any thing but “a seasonable time, or, “the opportunity of doing any thing.” But still upon these considerations, I should chuse to render it thus: “Ubi verò mala horum (*scil. regum*) sunt, ibi datur occasio colligendi qualia sint privatorum.” Δὲ shews plainly that a sentence begins at *περ*; so that there should be a full stop immediately after *αὐτῶν*.—I have, I say, in my translation, rendered it according to the generally received sense, which is that of the other translation; but I am sure I mistook the true meaning: yet, I let it stand, as it is the received sense.

(c) τινες μικραὶ.] *Infants.*

(d) προσχωρεσῶν τῶν ἄλλων.] That is, when some men submit their fortunes and industry to the aggrandizing of others, and, as it were, *add* themselves to them.

δὲ ἅμα τῷ ξυσῆναι ἐπαύσαντο· πᾶσι δ' ἔν ἀποφράγῃναι ἀναγκαῖον.  
 ἘΡΜ. Οὐδὲν χεῖρον σὺ τῆ Ὀμήρου εἰκασας, ᾧ Χάριον, ὃς φύλλοις τὸ  
 γέν<sup>θ</sup> αὐτῶν ὁμοιοῖ.

12. ΧΑΡ. Καὶ τοῖσ'τοὶ ὄντες, ᾧ Ἐριῆ, ὄρξες οἷα ποιῆσαι. καὶ ὡς  
 Φιλοτιμῶνται πρὸς ἀλλήλους ἀρχῶν πύρι, καὶ τιμῶν καὶ κλήσεων ἀμιλλ- 5  
 λάμενοι, ἀπερ ἀπαντα καταλιπόντας αὐτῆς, δεήσει ἓνα ὄσολόν ἔχουσαι,  
 ἥκειν παρ' ἡμᾶς. Βλέπει ἔν ἐπίπτερ ἐφ' ὑψηλῆ ἔτμεν, ἀνασῶσαι  
 παμμίγετες, παραινέσσω αὐτοῖς “ἀπέχεσθαι μὲν τῶν ματαιῶν  
 “ πόνων, ζῆν δὲ, ἀεὶ τὸν θάνατον πρὸ ὀφθαλμῶν ἔχουσαι,” λέγων  
 “ ὦ ματαῖοι, τί ἐσπεδάκατε περὶ ταῦτα; Πάνταςδε κάμνοντες 10  
 “ ἔ γὰρ ἐς αἰὶ βιάσεσθε. Οὐδὲν τῶν ἐλαῦθα σεμνῶν ἀϊδιόν ἐστιν.  
 “ Οὐδ' ἂν ἀπάγοι τις αὐτῶν τι ζῆν αὐτῷ ἀποθανόν. Ἄλλ' ἀνάγκη  
 “ τὸν μὲν γυμνὸν οἴχεσθαι, τὴν οἰκίαν δὲ, καὶ τὸν ἀγρὸν, καὶ τὸ χρυσιον  
 “ αἰεὶ ἄλλων εἶναι, καὶ μεταβάλλειν τὰς δισπότας. —Εἰ ταῦτα, καὶ  
 τὰ τοιαῦτα ἐξ ἐπικῶς ἐμφοῦταιμι αὐτοῖς, ἐκ ἂν οἶε μίγα ἀφελήθηναι 15  
 τὸν βίον, καὶ σωφρονεῖσθαι ἀνγενέσθαι παραπολύ; ἘΡΜ. ὦ μακάριε,  
 ἐκ οἷσ'τα ὅπως αὐτῆς ἡ ἀγνοια, καὶ ἡ ἀπάτη διατεθείκασι, ὡς μὴδ'  
 ἂν τρυπάνῳ ἐπι διανοιχθῆναι αὐτοῖς τὰ ὄντα, τοσάτω κηρῷ ἔβυσαν  
 αὐτὰ, οἷν περ' Ὀδυσσοῖς τὰς ἑταίρους ἔδρασε, δίκαι τῆς (α) Σειρήνων  
 ἀκροῦσας. Πόθεν ἔν ἀνέειπ'οι θυμηθεῖν ἀκῶσαι, ἔν καὶ σὺ κενεραγῶς 20  
 διαβραγῆς; Ὅπερ γὰρ παρ' ὑμῖν ἡ λήθη δύναιται. τῆτο ἐλαῦθα ἡ  
 ἀγνοια ἐργάζεται. Πλὴν ἀλλ' εἰσὶν αὐτῶν ἄλιγοι ἔ παραδειδεγμένοι  
 τὸν κηρὸν ἐς τὰ ὄντα, πρὸς τὴν ἀλήθειαν (β) ἀποκλίναντες, ἐξὺ διδερ-  
 κότες ἐς τὰ πρᾶγματα, καὶ κατογνωκότες οἷα ἐσι. ΧΑΡ. Οὐκ ἔν  
 ἐκείνοις γέν ἐμφοῦταιμι. ἘΡΜ. Περιττὸν ταῦτα λέγειν πρὸς αὐτῆς 25  
 ἂ ἴσασιν. Ὅρξες ὅπως ἀποσάντες τῶν πολλῶν, καταγελῶσι τῶν  
 γιγνομένων, καὶ ἔδαμῃ ἔδαμῶς ἀρέσκομαι αὐτοῖς, ἀλλὰ δηλοῖ εἰσι  
 δεκτικὸν ἤδη βυλεύοντες παρ' ὑμᾶς ἀπὸ τῆ βίης; Καὶ γὰρ καὶ  
 μισῶνται ἐλέγχοντες αὐτῶν τὰς ἀμαθίας. ΧΑΡ. Εὐγε, ᾧ γενάδαί.  
 Πλὴν τᾶν ὀλιγοὶ εἰσὶν, ᾧ Ἐριῆ. ἘΡΜ. Ἰανοὶ καὶ ἴστοι.— Ἀλλὰ 30  
 κατῶμεν ἤδη.

(a) Σειρήνων.] See Littleton's dictionary for them; where you will also read what Ulysses did, with regard to them.

(b) ἀποκλίναντες.] He speaks as if all mankind were carried, one way, towards falsehood and vice, which stand on one side, except a very few wise men, who turn off to truth and virtue, which are placed on the opposite side. He, perhaps, means only the seven wise men of Greece; because Lucian abuses all the other philosophers, as appears from Dial. xxiii.

13. ΧΑΡ. Ἐν ἔτι ἐπόθεν εἶδ' αὐτὸν. ὦ Ἐριμῆ, (καί μοι δείξας αὐτὸ, ἐντελῆ ἔση τὴν περιήγησιν πεποικηκός) τὰς ἀποθήκας τῶν σαρμάτων, ἵνα κατορέηται, θεάσασθαι. ἘΡΜ. Ἡρία. ὦ Χάρων κῆ τύμβος, κῆ τάφους καλέσει τὰ τοιαῦτα. Πλὴν τὰ πρὸ τῶν πόλειον ἐκείνα τὰ
- 5 *χῶματα ἑρᾶς. κῆ τὰς (α) σήλας, κῆ πυραμίδας; Ἐπειὶ πάντα νεκροδοχεῖν, κῆ σαρματοφυλακία ἔσι.* ΧΑΡ. Τί ἐν ἐκείνοι σεφανῶσι τὰς (β) λίθους κῆ χρεῖσαι μύρα; Οἱ δὲ, κῆ πυρὰν (γ) νήσαντες πρὸ τῶν χωμάτων, κῆ βόθρον τινα ὀρύξαντες, καί σοί τε ταυτὶ τὰ πολυτελῆ δεῖπνα, κῆ εἰς τὰ ὀρύγματα οἶνον, κῆ μελίκρατον, ὡς γὰρ εἰκάζεται,
- 10 *ἑρχέσιν; ἘΡΜ. Οὐκ οἶδα, ὦ Πορθμεῦ, τι ταῦτα πρὸς τὰς ἐν ἕδα. Πεπιστεύκασι δ' ἐν τὰς ψυχὰς ἀναπειμπούμενας κάτωθεν, δεῖπνεῖν μὲν ὡς οἶνον τε περιπιτούμενας τὴν κνισσαν, κῆ τὸν καπνὸν πίνειν δὲ ἀπὸ τῆ βόθρου τὸ μελίκρατον.* ΧΑΡ. Ἐκείνος ἔτι κινεῖν ἢ ἐσθίειν, ἂν τὰ κρηνία ξηρότατα; Καιτοὶ γελοῖός εἰμι σοὶ λέγων ταῦτα, ὀσημέραι
- 15 *κατάγοι αὐτῆς. Οἷσθ' ἐν εἰ δύναιτ' ἂν ἔτι ἀνελθεῖν ἀπαξ, ὑποχθόνιοι γινόμενοι. Ἐπειτοὶ κῆ πα[γέλοια ἂν, ὦ Ἐριμῆ, ἔπασχον, ἐκ ὀλίγα πρᾶγματ' ἔχων, εἰ ἴδεις μὴ κατάγειν μόνον αὐτῆς, ἀλλὰ κῆ αὐτῆς ἀνάγειν πιομένης. Ὡμάταιοι τῆς ἀνοίας, ἐκ εἰδότης ἡλικίης ὄροις διακίκεται τὰ νεκρῶν, κῆ τὰ ζώντων πρᾶγματα, κῆ οἷα παρ'*
- 20 *ἡμῖν ἔσι, κῆ ὅτι*  
 (d) Κάθ' ἂν ὄμας ὅ, τ' ἀτυμῶσθ' ἀνὴρ ὅς' ἔλαχε τύμβος,  
 Ἐν δ' ἰῆ τιμῆ Ἰερῶ κρείων Ἄγαμέμνων.  
 Θεοσίτηρ δ' ἰσῶσθ' ὅτι δ' ὄμας ἡκούμοιο.  
 Πάντες δ' εἰσὶν ὄμας νεκρῶν ἀμενηνὰ κέρηνα.
- 25 *Γυμνοὶ τε, ξηροὶ τε, κατ' ἀσφοδελὸν λειμῶνα.*  
 ἘΡΜ. Ἡράκλεις, ὡς πολὺν τὸν Ὀμηρον (ε) ἐπαντλεῖς. Ἄλλ', ἐπεὶ περ ἀνέμνησάς με φίλω σοὶ δείξαι τὸν τῆ Ἀχιλλέως τάφον. Ὅρῶς τὸν ἐπὶ τῆ θαλάττης; Σίγειον μὲν ἐκείνο τὸ Τραϊκὸν ἀντικρῶ

(a) σήλας.] *Square pillars* (as Suidas says), which were erected near tombs, with inscriptions relating to the dead.

Τύμβος κῆ σήλα.—*Hom. Il. xvi.*

(b) λίθους.] Meaning the pillars near the tombs.

(c) νήσαντες.] Νέω, properly, signifies *neo, to spin*. It also, as Stephanus shews, signifies *glomerare, to wind up thread into a bottom*; and, from thence, *acervo, to heap up*.

(d) Homer.

(e) ἐπαντλεῖς.] *You pump up*; joking upon Charon's business of pumping the water out of his boat.



δὲ ὁ Αἴας τέταπται ἐν τῷ Ῥοιτεῖο. ΧΑΡ. Οὐ μεγάλοι, ᾧ Ἐρμῆ, οἱ τάφοι.

14. Τὰς πόλεις, τὰς ἐπισήμους ἤδη δεῖξόν μοι. (α) ἄς κάτω ἀκόμομεν τὴν Νίνον, τὴν Σαρδαναπάλα, καὶ Βαβυλῶνα, καὶ Μυκῆνας, καὶ Κλεωνᾶς, καὶ τὴν Ἴλιον αὐτήν. Πολλὰς γὰρ μέμνηται διαπορθμεύσας ἐκεῖθεν, ἄς δεκά ὅλων ἐτῶν μηδὲ νεωλιῆσαι. μηδὲ διαψύξει τὸ σκαφίδιον. ἘΡΜ. Ἡ Νίνου μὲν, ᾧ πορθμεῦ, ἀπόλαλεν ἤδη. καὶ ἐδὲν ἰχθυῖ ἐτι λοιπὸν αὐτῆς, ἐδ' ἂν εἴτρῃ ὅπως ποῖ ἦν. Ἡ Βαβυλὼν δέ σοι ἐκεῖνη ἐστίν, ἡ εὐτυροῦ, ἡ τὸν μέγαν περιβόλον ἔμεταπολύ καὶ αὐτὴ ζητηματοῦνη ὡσπερ ἡ Πίνου. Μυκῆνας δὲ καὶ Κλεωνᾶς αἰσχύνουσαι δεῖξαι σοι, καὶ μάστιγα τὴν Ἴλιον ἀποτνήξεις γὰρ εὖ οἶδ' ὅτι τὸν Ὀμηρον κατελθὼν ἐπὶ τῇ μεγαληγορίᾳ τῶν ἐπῶν. Πλὴν ἀλλὰ πάσαι μὲν ἦσαν εὐδαίμονες. νῦν δὲ τεθνήκασι καὶ αὐταί. Ἀποθνήσκουσι γὰρ, ᾧ πορθμεῦ. καὶ πόλεις, ὡσπερ ἄνθρωποι καὶ τὸ παραδοξότερον καὶ ποταμοὶ ὅλοι. Ἰνάχῃ ἐν ἐδὲ τάφου ἐν Ἀργεῖ ἐτι καλαίεταται. ΧΑΡ. Παπαί, τῶν ἐπαίνων, Ὀμηρῆ καὶ τῶν ὀνομάτων,

—— Ἴλιον ἱήν,

καὶ —— εὐρύαγιαν,

καὶ —— ἐυκλίμεναι Κλεωναί.

15. Ἀλλὰ μεταξὺ λόγων, τίνες εἰσὶν οἱ πολεμῶντες ἐκεῖνοι, ἢ ὕπὲρ τίνου ἀλλήλους φονεύουσιν; ἘΡΜ. Ἀργεῖς ὄρεας, ᾧ Χάρων,

(α) ἄς κάτω ἀκόμομεν.] Stephanus accounts for the accusative case after ἀκόμα, as it is here put, by observing that ἀκόμα, upon such occasions, signifies *fando audio, to hear-of-by-report*. Xenophon hath a similar expression, where he saith, ἄς ἠκούσεν ἀνδρῶν ἤδη ἔργα διαπραττόμενον τὸν Κυρόν. Pæd. Lib. i. And Lucian another, in his *Dream*: Ὡσπερ τὴν Νιόβην ἀκόμομεν, as we hear of Niobe. And I doubt not but Horace hath adopted this kind of expression, where he has,

Audiet pugnas vitio parentum Rara juvenus.

And again,

Audire magnos jam videor duces.

Which latter passage, in the opinion of the commentators, is not pure Latin; not recollecting that this kind of phrase hath been used by some of the best authors in the Greek language, which may very well warrant Horace's adopting it, as he hath done several others.

- ἢ Λακεδαιμονίους, ἢ τὸν ἡμιθνήτα ἐκείνον στρατηγὸν (a) Ὀθρυάδην, τοὶ ἐπιγράφοινα τὸ τρίπαιον τῷ αὐτῷ αἵματι. ΧΑΡ. Ὑπὲρ τίνος δὲ αὐτοῖς ᾧ Ἑρμῆ, ὁ πόλεμος; ἙΙΜ. Ὑπὲρ τῆς πεδῆς αὐτῆς, ἐν ᾗ μάχονται. ΧΑΡ. Ὡς τῆς ἀνοίας, οἷγε ἐκ ἰσασιν ἴτι καὶ ὅλην τὴν
- 5 Πελοπόννησον ἕκαστος αὐτῶν κήσανται, μίγξις ἂν ποδιαῖον λάβοιεν τόπον παρὰ τῆς Αἰακῆς. Τὸ δὲ πεδίον τῆτο ἀλλοτε ἄλλαι γεωργήσασσι, πολλάκις ἐκ βάρβρων τὸ τρίπαιον ἀνασπάσαντες τῷ ἀρότρῳ. ἙΙΜ. Οὕτω μὲν ταῦτα ἴσαι. Ἡμεῖς δὲ καλαβάντες ἤδη, ἢ κατὰ χώραν εὐθείσασιντες αὐθῆς τὰ ἔρη, ἀπαλλαστρίμεθα, ἐγὼ μὲν καθ' ἡ ἐσάλην,
- 10 σὺ δ' ἐπὶ τὸ πορθεμῆον ἤξω δὲ σοι μετ' ὀλίγον, (b) ἢ αὐτὸς νεκροσολῶν. ΧΑΡ. Εὖγε ἐποίησας, ᾧ Ἑρμῆ. Εἰσεργίτης ἀεὶ ἀναγεγράφη.— Ὡτάμην δὲ τι δια σὲ τῆς ἀποδημίας.— Οἷά ἐσι τὰ τῶν κακοδαιμόνων

(a) Ὀθρυάδην.] The story of Othryades is not completely told by any one author, of the many who mention him, but may be collected from them all, in the following manner: The Spartans and Argives, having a dispute about a piece of land, called Thyrea, chose three hundred men on each side, who should decide the difference by the sword. A battle ensues between those two little selected armies, who fight so desperately that not one of the whole six hundred survived the engagement, except three; to wit, two of the Argives, Chromius and Alcinoṛ, and Othryades, the general of the Spartans, who was so desperately wounded, that, for a while, he lay as dead, among the slain. The two surviving Argives, seeing no one to oppose them, ran home with the news of their victory. Soon after, Othryades recovers, and, finding himself in possession of the field of battle, erects a trophy, writes on it, in his own blood, *I have conquered*, and then brings the arms of the slain Argives into his camp. The next day, the two main armies of the contending nations meet, at the place of action. The Argives claim the victory, as more of their men had survived the battle: the Spartans, as their one man had kept the field; the others having, as it were, fled. Upon this, both armies fight; but the Spartans gain the victory. Othryades, after he returned to Sparta, killed himself for shame of outliving his men, who, every one, so bravely fell. *Herodot. Suid. Plut. Valer. Ovid. in Fast. and Hoffman.*

(b) ἢ αὐτὸς.] I myself too; that is, as well as you.

ἀνθρώπων πράγματα, βασιλεῖς, πλίνθοι χρυσαῖ, ἑκατόμβαι, μάχαι.  
 Χάρων⊕ δὲ ἔδειξ (a) λόγ⊕.

(a) λόγος.] It is likely that, if Charon here meant to say, *But not a word of Charon* (as some will have it), he would have put in *περὶ*, as he hath done, in the end of *Dial.* xxvi. *λόγον δὲ περὶ αὐτῶ καταλέλοιπεν.*—*Λόγος*, for *ratio*, an *account* or *estimation*, is of frequent use. So Theocrit. *Id.* iii.—*τὸ δὲ μεῦ λόγον ἔδυνα ποιῆ'* *But you make no account of me*; that is, *You think nothing of me*, or, *You set me at naught*.

Τίλ⊕ τῶ βιβλίω πρώτῳ.

# ΛΟΥΚΙΑΝΟΥ

Σ Α Μ Ο Σ Α Τ Ε Ω Σ

Δ Ι Α Λ Ο Γ Ω Ν

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

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ΔΙΑΛΟΓΟΣ α΄.

Περὶ τῆς Ἐνυπνίας ἤτοι Βίβου Λουκιανῆ.

Herein is contained some account of Lucian's parentage and education. Likewise great incitements to youth of genius, to persevere in the pursuit of learning, even under the great discouragements of poverty.

ἌΡΤΙ μὲν ἐπεταύμην εἰς τὰ (α) διδασκαλεῖα (β) Φοιτῶν, ἡδὴ τὴν ἡλικίαν πρόσῃ ὄν. Ὁ δὲ πατὴρ ἐσκοπεῖτο μετὰ τῶν Φίλων ὅ, τι καὶ διδάξαιτό με. Τοῖς πλείστοις ἐν ἰδοῦσε παιδεία μὲν, καὶ πόνος πολλῆ, καὶ χρόνος μακροῦ, καὶ δαπάνης ἑσμικροῦς, καὶ τύχης δεῖσθαι  
5 λαμπρῶς τὰ δὲ ἡμέτερα, μικρὰ τε εἶναι, καὶ ταχεῖάν τινα τὴν ἐπιχειρήσαν ἀπαιτεῖν. Εἰ δὲ τινα τέχνην τῶν (γ) βαναύσων τέτων ἐκμάθοιμι,

(α) διδασκαλεῖα.] This word is seldom used, but in the plural number. So Xenophon, εἰς τὰ διδασκαλεῖα φοιτῶντες, and δικαιοσύνης διδασκαλεῖα. Pæd. Lib. ii. & iii.

(β) φοιτῶν.] The verb φοιτάω hath been so constantly used to signify, in particular, *to go-to-school*, that *school-scholars* have been called φοιτῆται, instead of μαθηταί. Bourd.

(γ) βαναύσων.] Βάναυσος is, properly, a substantive of the common gender, and signifies a person who works in a forge, or foundery. But it is here used adjectively; τεχνῶν, being understood. Stephanus quotes the expression, βάναυσος τέχνη, from Aristotle.

τὸ μὲν πρῶτον εὐδύς ἂν αὐτὸς ἔχειν τὰ ἀρκῦντα παρὰ τῆς τέχνης, καὶ μηκέτι οἰκόσι(α) εἶναι, τηλικῶτ(α) ἂν· ἐκ εἰς μακρὸν δὲ καὶ τὴν πατέρα εὐφρανεῖν, ἀποφέρειν αἰεὶ τὸ γιγνόμενον. Δευτέρας, ἐν σκέψεως ἀρχῇ προστίθη, τίς ἀρίστη τῶν τεχνῶν, καὶ βράση ἐκμαθεῖν, καὶ ἀνδρὶ ἐλευτέρῳ προσέπρασ, καὶ πρόσχειρον ἔχουσα τὴν (α) χορηγίαν, καὶ διάρρη(β) τὸν πόνον. Ἄλλως τοίνυν ἄλλην ἐπαινῶν(α), ὡς ἕκαστ(α) γνώμης ἢ ἐμπειρίας εἶχεν, ὁ παιῆρ εἰς τὸν θεῖον, ἀπιδῶν (παρῆν γὰρ ὁ πρὸς μητρὸς θεῖ(α), ἀρι(β) (h) ἐρμογλύφ(α) εἶναι δοκῶν, καὶ λιθοζόος ἐν τοῖς μάλιστα εὐδοκίμοις) “Οὐ θέμις (εἶπεν) ἄλλην τέχνην ἐπικρατεῖν, “ σὲ παρόν(α). Ἄλλὰ τῆτον ἄγε (δείξας ἐμὲ) καὶ διδάσκει παραλα-10  
 “ βῶν λίθων ἐργάτην ἀγαθὸν εἶναι, καὶ συναρμοσὴν, καὶ ἐρμογλυφία.”  
 “ δύναται γὰρ καὶ τῆτο, φύσεάς γε, ὡς οἶσθα, (c) ἔχων δεξιῶς.”  
 Ἐτεκμαίρετο δὲ ταῖς ἐκ τοῦ κηρῶ παιδιαῖς· ὅποτε γὰρ ἀφθεῖν ὑπὸ τῶν διδασκάλων, ἀποξίαν ἂν τὸν κηρὸν, ἢ βόας, ἢ ἵππους, ἢ καὶ νῆ Δί(α) ἀνθρώπους, ἀνέπλαστον (εἰκότως, ὡς ἔδοκον τῷ πατρὶ) ἐφ’ οἷς παρὰ 15  
 μὲν τῶν διδασκάλων πληγὰς ἐλάμβανον. Τότε δὲ ἐπαιν(α) εἰς τὴν εὐφυῖαν καὶ ταῦτα ἦν· καὶ χρησὰς εἶχον ἐπ’ ἐμοὶ τὰς ἐλπίδας, ὡς ἐν βραχί(α) μαθήσομαι τὴν τέχνην, ἀπ’ ἐκείνης γε τῆς (d) πλαστικῆς.—  
 (e) Ἄμα τε ἐν ἐπιτήθει(α) ἔδοκει ἡμέρα τέχνης ἐναρξέσθαι· κατὰ παρεδεδόμην τῷ θεῷ, μὰ τὸν Δί(α) ἔσφοδρα τῷ πρῶτῳ ἀχθόμεν(α) 20  
 ἀλλὰ μοι καὶ παιδιάν τινα ἐκ ἀτερπῆ ἔδοκει ἔχειν, καὶ πρὸς τὰς ἡλικιάτας ἐπίδειξιν, εἰ φαινομένη θεῶς τε γλύφον, καὶ ἀγαλματία τινα μικρὰ κατασκευάζων ἑμαυτῷ τε, κακείνοις, οἷς προερέμην. Καὶ τότε πρῶτον ἐκεῖνο, καὶ σύνηδες τοῖς ἀρχομένοις ἐγίγνετο. Ἐγκοπία γὰρ τινὰ μοι δὲς ὁ θεῖ(α) ἐκέλευσε μοι ἡρέμα καθικέσθαι 25  
 πλακὸς, ἐν μέσῳ κειμένης, ἐπειπὼν τὸ κοινόν,

(a) χορηγίαν.] Properly, the *expense* of supplying the Athenian stage with music, dancing, players, and dresses. Hence, it signifies the *expense* of furnishing any trade, or business, with all necessaries.

(b) ἐρμογλύφ(α).] The *carving* of *Mercuries* seems to have been the commonest branch of the statuary’s art; and hence, it is likely, every statuary was called ἐρμογλύφ(α).

(c) ἔχων δεξιῶς. Minus Atticè. *Bourd.*

(d) πλαστικῆς.] The art of shaping figures out of any soft substance, such as wax, clay, &c.

(e) Ἄμα τε ἐν, &c.] Thus, in English: “At the same time, therefore, a proper day was pitched upon, and I was “also (then) given up, &c.

— (a) Ἀρχὴ δέ τοι ἤμισυ πάντος.

Σκληρότερον δὲ κατενεγκόντι ὑπ' ἀπειρίας, κατεάγη, μὲν ἢ πλάξ.  
 Ὁ δὲ ἀγανακτίσας, σκυτάλην τινὰ πωλησίον κειμένην λαβὼν, ἐπρώτως,  
 5 ἐδὲ προτρεπτικῶς με κατήρξατο, ὡς δάκρυά μοι τὰ προοίμια τῆς  
 τέχνης. Ἀποδράς ἔν ἐκεῖθεν, ἐπὶ τὴν οἰκίαν ἀφικνῆμαι συνεχῆς  
 ἀνολολύζων, καὶ δακρύων τὰς ἀφθαλμὰς ὑπόπλεως· καὶ διηγῆμαι τὴν  
 σκυτάλην, καὶ τὰς μάλωπας ἐδεικνυον, καὶ κατηγορεῖν πολλὴν τινὰ  
 ἀμότητα, πρῶτα δὲ ὅτι ὑπὸ φθόνου ταῦτα ἔδρασε, μὴ αὐτὸν ὑπερβά-  
 λωμαι κατὰ τὴν τέχνην. Ἀγανακτισσαμένης δὲ τῆς μητρὸς, καὶ πολλὰ  
 10 τῶ ἀδελφῶν λοιδορησαμένης, ἐπεὶ νυξ ἐπῆλθε, κατέδρατον, ἔτι ἔνδακ-  
 ρυς, καὶ τὴν νύχθ' ὅλην ἐννοῶν. Μέχρι μὲν δὲ τῶτων, γελᾶσιμα, καὶ  
 μειρακιώδη τὰ εἰρημένα· τὰ μετὰ ταῦτα δὲ, ἐκέτι εὐκαταφρόνητα, ὡ  
 Ἄνδρες, ἀκέσσεσθε, ἀλλὰ καὶ πάντα Φιληκῶν ἀκρατῶν δεόμενα. Ἴνα  
 γὰρ κατ' Ὀμηρον εἶπω,

15 — (b) Θεῖός μοι ἐνύπνιον ἤλθεν ὄνειρος,

Ἀμβροσίην διὰ νύκτα, —

ἐναργῆς ἔτας, ὡς μὴδὲν ἀπολείπεσθαι τῆς ἀληθείας. Ἐτι γὰρ καὶ  
 μετὰ τοσούτον χρόνον τὰ τε σχήματά μοι τῶν φανέντων ἐν τοῖς ὀφθαλ-  
 μοῖς παραμένει, καὶ ἡ φωνὴ τῶν ἀκυσθέντων ἐναυδῶ, ἔτω σαφῆ  
 20 πάντα ἦν.

2. (c) Δύο γυναῖκες λαβόμεναι ταῖν χεροῖν εἰλκὸν με πρὸς ἑαυτὴν  
 ἑκατέρω μάλω βιαιῶς, καὶ καρτερώς. Μικροῦ γοῦν με διεσπᾶσαντο  
 πρὸς ἀλλήλας φιλοτιμύμεναι, καὶ γὰρ ἄρτι μὲν ἂν ἡ ἑτέρα ἐπεκράτει,  
 καὶ παρὰ μικρὸν ὅλον εἶχε με ἄρτι δὲ ἂν αὐτῆς ὑπὸ τῆς ἑτέρας εἰχό-  
 25 μιν. Ἐβῶν δὲ πρὸς ἀλλήλας ἑκατέρα· ἡ μὲν ὡς αὐτῆς ἄλλᾳ με  
 κεκλιῆσθαι βούλοιο· ἡ δὲ, ὡς μάτην τῶν ἀλλοτριῶν ἀντιποιοῖτο. Ἦν  
 δὲ ἡ μὲν ἐργατικὴ καὶ ἀνδρική, καὶ αὐχμηρὰ τὴν κόμην, τὰ χεῖρῖ τυλῶν  
 ἀνάπλεως, διεζωσμένη τὴν ἐσθῆτα, τριάντου καλαγέμουσα, οἷος ἦν ὁ  
 Θεῖος, ὅποτε ξεῖοι τοὺς λίθους· ἡ ἑτέρα δὲ μάλω εὐπρόσωπος, καὶ τὸ

(a) Ἀρχή, &c.] Hesiod.

(b) Θεῖός μοι, &c.] Hom. II. ii.

(c) Δύο γυναῖκες, &c.] This dream is formed upon the plan of the judgment of Hercules, to whom, when a youth, virtue and vice appeared, and severally made speeches; but the young hero, notwithstanding all the gay allurements and tempting arguments of vice, devotes himself to virtue. See *Xen. Mem. Lib. ii.*

There is humour in Lucian's putting himself upon the same footing with the young demigod, Hercules.



εχθρῶν εὐπρεπῆς, καὶ κύριος τὴν ἀναβολὴν. Τέλος δ' ἔν ἐφ' ἑαυτοῖς μοι  
δικάζειν ὁποτέρᾳ βουλομην συνεῖναι αὐτῶν.

3. Προτίμα δὲ ἡ σκληρὰ ἐκείνη καὶ ἀνδραδίς ἔλεξεν.—“ Ἐγὼ,  
“ φίλε παῖ, ἐρμολυφικὴ τέχνη εἰμὶ, ἢν χθὲς ἤρξα μανθάνειν οἰκεία 5  
“ τέ σοι, καὶ συγγενῆς οἰκοθεν. Ὁ τε γὰρ πάππός σου, (εἰποῦσα 5  
“ τοῦνομα τοῦ μητροπάτορος) λιθοξόος ἦν καὶ τῷ φάσει ἀμφοτέρω,  
“ καὶ μάλα εὐδοκιμεῖτον δι' ἡμεῖς. Εἰ δὲ θελοῖς λήρων μὲν καὶ φλη-  
“ νάφων τῶν παρὰ ταύτης ἀπέχεσθαι, δείξασα τὴν ἑτέρην, ἔπεισθαι 10  
“ δὲ, καὶ συνοικεῖν ἔμοι, πρῶτα μὲν θρεψῆ γενικῶς, καὶ τὰς ἀμυρᾶς ἔχεις  
“ κρηττεροῖς, φθόνου δὲ παντὸς ἀλλότριος ἔσθ. καὶ οὐ ποτε ἄπει ἐπὶ  
“ τὴν ἀλλοδαπὴν, τὴν πατρίδα, καὶ τοὺς οἰκείους καταλιπὼν, (α) οὐδὲ  
“ ἐπὶ λόγοις ἐπαινεῖσονται σε πάντες. Μὴ μυσταχθῆς δὲ τοῦ σώματός 10  
“ (b) τὸ εὐτελὲς, μηδὲ τῆς ἐπιτήδεω τὸ πιναρόν. Ἀπὸ γὰρ τῶν 15  
“ τοιούτων ὀργιζόμενος, καὶ Φειδίας ἐκεῖνος (c) ἔδειξε τὸν (d) Δία, καὶ  
“ Πολύκλειτος τὴν Ἥραν εἰργάσασθαι, καὶ Μίρων ἑπαινεῖσθαι, καὶ Πραξιτέ-  
“ λης ἑαυτομάσθαι. Προσκυνῶνται γὰρ ἔτοι μετὰ τῶν Θεῶν. Εἰ δὲ  
“ τέτων εἰς γένοιο, πᾶς μὲν ἔκλειος αὐτὸς παρὰ πᾶσιν ἀνθρώποις  
“ γένοιο; Ζηλωτῶν δὲ καὶ τὸν πατέρα ἀποδείξεις, περιόλεπλον δὲ ἀπο- 20  
“ φανείς καὶ τὴν πατρίδα.”—Ταῦτα καὶ ἐπιτέτων πλείονα διαπλάισσα,  
“ καὶ βαρβαρίζουσα πάμπόλλα, εἰτεν ἡ τέχνη, μάλα δὲ σπευδῆ συνείρεσθαι,  
“ καὶ πείθειν με σπειρωμένην ἄλλ' ἔκτε μνησθαι. Τὰ πλείστα γὰρ  
“ ἤδη με τὴν μνήμην διέφυγεν.

4. Ἐπεὶ δ' ἔν ἐταύστατο ἀρχεῖται ἡ ἑτέρα ὡς πᾶς. “ Ἐγὼ δὲ, 25  
“ ὦ τέκνον, Παιδεία εἰμὶ, ἤδη συνήθης σοι, καὶ γνωρίμη, εἰ καὶ μηδέπω  
“ εἰς τέλος (e) με πεπειρασθαι. Ἠλικία μὲν ἔν τὰ ἀγαθὰ ποιεῖν  
“ λιθοξόος γενόμενος, αὐτὴ προείρηκεν. Οὐδὲν γὰρ ὅτι μὴ ἐργάτης

(a) ἐδὲ ἐπὶ λόγοις, &c.] She means that mankind shall not praise him for such insignificant things as words or speeches, but for real and substantial performances.

(b) τὸ εὐτελὲς] The *uncostly trim*; from εὖ, *facile*, and τελὸς, *sumptus*.

(c) ἔδειξε.] Artists, in those days, made a great merit of letting people see any finished performance of theirs, and therefore, Lucian says, ἔδειξε. *Spectatum admissi*.—*Hor. de Art. Poet.*

(d) Δία.] *Olympicum*. Bourd. & Ἥραν. *Argivam*. *Idem*.

(e) με.] This genitive case doth not follow τέλος, but πεπειρασθαι. Πειρεῖ ἑμεῖο (pro ἑμῷ) γέγρασι. *Hom. Il. xxiv*, and σπειρωθῆναι ἔγχεος ἡμετέρης. *Hesiod. in Alp.*

- “ ἔσθ, τῷ σάματι ποτῶν, κἄν τέτα τὴν ἄπασαν ἐλτίδα τῆ βίᾳ ταπει-  
 “ μένος· ἀφανὴς μὲν αὐτὸς ὢν, ὀλίγα κὲ ἀγενῆ λαμῶσαν, ταπεινὸς  
 “ τὴν γνώμην, εὐτελής δὲ τὴν πρόσοδον· ἔτε φίλοις ἐπιδικάτιμος, ἔτε  
 “ ἔχθροισι βοδερὸς, ἔτε τοῖς πολιταῖς ζηλωτὸς ἀλλ’ αὐτὸ μόνου ἐργά-  
 5 “ τῆς· κὲ τῶν ἐκ τῆ πολλῆ δῆμις εἰς, αἰὶ τὸν πρῶτοντα ὑποπτήσων,  
 “ κὲ τὸν λέγειν δυνάμενον θεραπεύων (α) λάγω βίον ζῶν, κὲ τῆ  
 “ κρείττονος ἐρμᾶιον ὢν. Εἰ δὲ κὲ Φειδίας ἢ Ἴππολύκειτος γένοιο, κὲ  
 “ δαυματὰ πολλὰ ἐξεργάσαιο, τὴν μὲν (b) τέχνην ἄσπαιτες ἐπαινέστον-  
 “ ται, ἐκ ἑσὶ δὲ ὅσις τῶν ἰδύλων, εἰ νῦν ἔχοι, εὐξείλ’ ἂν σοι ὁμοῖος  
 10 “ γενέσθαι. Οἷος γὰρ ἂν ἦ, βάναντος κὲ (c) χειρῶναξ, κὲ ἀποχει-  
 “ ροδίωλος νομισθῆσθ. Ἦν δὲ μοι πεῖθρ, πρῶτον μὲν σοι πολλὰ  
 “ ἐπιδειξῶ παλαιῶν ἀνδρῶν ἔργα, κὲ πράξεις δαυματᾶς, κὲ λόγους  
 “ αὐτῶν ἀταγέλλασα, κὲ πάντων (ως εἰπεῖν) ἐμπειροὺ ἀποφαινύσασα  
 “ κὲ τὴν ψυχὴν, ὅπερ σοι κυριώτατόν ἐστι, καλακοσμήσω πολλοῖς, κὲ  
 15 “ ἀγαθοῖς κοσμήμασι, σωφροσύνη, δικαιοσύνη, εὐσθεῖα, πραότητι,  
 “ ἐπιεικεία, συνέσει, καρτερεία, τῷ τῶν καλῶν ἔρωτι, τῇ πρὸς τὰ σεμνό-  
 “ τατα ὀρμῇ. Ταῦτα γὰρ ἐστὶν ὁ τῆς ψυχῆς ἀκῆζαλος ἀεὶ ἀληθῆς  
 “ κόσμος. Λήσῃ δὲ σε ἔτε παλαιὸν ἔδεν, ἔτε νῦν γενέσθαι δεόν  
 “ ἀλλὰ κὲ τὰ δέοντα προσφει μετ’ ἐμέ, κὲ ὅλοις, ἄπαντα ὅποσα ἐστὶ,  
 20 “ τάτε θεία, τάτε ἀθρώπινα, ἐκ εἰς μακρᾶν σε διδάξομαι. Καὶ  
 “ ὁ νῦν πῶνις, ὁ τῆ δεινός, ὁ βεβλευσάμενός τε περὶ ἀγενῆς ἔτω τέχνης,  
 “ μετ’ ὀλίγον ἄπασι ζηλωτὸς, κὲ ἐπίφθονος ἔσθ, τιμῶμενος κὲ ἐπαινέ-  
 “ μενος, κὲ ἐπὶ τοῖς ἀρίστοις εὐδοκίμων, κὲ ὑπὸ τῶν γέναι κὲ πλάττω  
 “ πρῆχόντων ἀποδλεπόμενος· ἐσθῆτα μὲν τοιαύτην ἀμπεχομέμενος

(a) *λάγω βίον.*] That is, a life of a hare, or a life of fear and obscurity.

(b) *τέχνην ἐπαινέσονται.*] That is very natural: for, when we admire any mechanic performance, we seldom talk with any great rapture of the workman, and only observe that such an art is a very fine one. The reason of which I take to be this: that we are apt to consider artists, in the mechanic way, as having only executed what they have often seen done by others, and do themselves perform by some set rule; while we look upon the works of learned men as produced by the power of their own genius, and therefore, considering them as a part of such men’s personal excellence, are seldom pleased with them, without, at the same time, a strong admiration of the authors who produced them.

(c) *χειρῶναξ.*] Μόναις ταῖς χερσὶ δευτόζων, *i. e.* One who is master of nothing but his hands. *Bourd.*

“ (δείξασα τὴν ἑαυτῆς, πᾶν δὲ λαμπρὰν ἐφόρει) ἀρχῆς δὲ καὶ προ-  
 “ δρίας ἀξιόμηνος. Κἂν πᾶ ἀποδομῆς ἕδ’ ἐπὶ τῆς ἀλλοδαπῆς  
 “ ἀγνῶς, ἕδ’ ἀφανῆς ἔσ’ τοιαυτὰ σοι περιδήτω τὰ γνωρίσματα ὡσε-  
 “ τῶν ἐρώνων ἕκαστος. τὸν πλεῖστον κινήσας, δείξει σε τῷ δακτύλῳ,  
 “ ἕτος ἐκείνος. λέγων. Ἐάν τις σπαθῆς ἀξιὸν ἦ, καὶ τὰς φίλους, ἢ καὶ 5  
 “ τὴν πόλιν ὅλην καταλαμῶνται εἰς σε πάντες ἐπιτόλῃσθαι. Κἂν  
 “ πᾶς τι λέγων τύχῃ, καὶ νότος οἱ πολλοὶ ἀκούσθαι θαυμάζοντες,  
 “ καὶ εὐδαιμονίζοντες σε τῶν λόγων τῆς δυνάμεως, καὶ τὸν πατέρα τῆς  
 “ εὐπορίας ὁ δὲ λέγουσιν, ὡς ἀρεῖ ἀφ’ ἐνάτης γίγνηται τινεῖς ἐξ ἀνθρώ-  
 “ πων τῆτό σοι περισηθῶ. Καὶ γὰρ ἂν αὐτὸς ἐκ τῆς θρακῆς ἐπέλθῃς, 10  
 “ ἕτοτε πᾶσι συνὼν τοῖς πεπαθημένοις, καὶ περισηθῶν τοῖς  
 “ ἀρίστοις. Ὁρῶς τὸν Λημ τῆν ἐν ἐκείνῳ τινὲς υἱὸν ἴσα ἀγνώστον  
 “ ἐποίησα; Ὁρῶς τὸν Αἰσχινῆς τυμπανιστῆρα εἰς ἦν ἀλλ’ ὅπως  
 “ αἴτῳν δὲ ἐστὶ (a) βίλιτος ἐπεράπεν; Ὁ δὲ (b) Σωκράτης,  
 “ καὶ αἴτῳ ἐπὶ τῆ ἐμογλυφικῆ ταύτ’ τραβείε ἐπειδὴ τέχνησιν συνήκε 15  
 “ τὸ κρητιλονος καὶ δραπέτισσα παρ’ αὐτῆς ἐπιτομήσεν ὡς ἐστὶ,  
 “ ἀκούεις ὡς παρ’ ἑσάτων ἀδελφῶν; Ἄδεις δὲ αὐτῆς τηλικάτους,  
 “ καὶ τοιαύτους ἀδελφῶν, καὶ σφάλλεις λαμπρῶν, καὶ λόγους τιμῆς καὶ  
 “ σχῆμα εὐφραδῆς καὶ τιμῆν καὶ δόξαν, καὶ ἵππων καὶ προεδρίας, καὶ  
 “ δυνάμειν, καὶ ἀρετῆς καὶ τοῖσι λόγοις ἐδικαίωσιν καὶ τὸ ἐπὶ συνίσει 20  
 “ εὐδαιμονίζῃσθαι, χιτωνίων τε τιμωρὸν ἐνδύσθαι καὶ σχῆμα δέλοπρε-  
 “ πῆς ἀναλήψῃ, καὶ κοχλία, καὶ γλυφῆς, καὶ κούρας, καὶ κολυπτήρας  
 “ ἐν ταῖν χειρῶν ἕξει, κατὰ νεύουκως εἰς τὴν ἔργον, χαμαιπετῆς, καὶ  
 “ χαμαιζουλος, καὶ πάντα τρέπον ταπεινός. (c) ἀνακύπτων δὲ ἐδιδότει,  
 “ ἕδδ’ ἀνδρῶδες, ἕδδ’ ἐλευθέριον, ἕδδ’ ἐτιμῶν, ἀλλὰ τὰ μετ’ ἔργα ὅπως 25  
 “ εὐρυθμία, καὶ εὐσχήμονα ἑταῖοισι προσηθῶν, οὕτως δὲ αὐτὸς εὐρυθμῶς  
 “ τε, καὶ κόσμῳ ἔσθι, ἡκίστα πεφροντικῶς, ἀλλ’ ἀτιμότερον ποιῶν  
 “ σεαυτὸν λίθων.

(a) Φίλιππος ἐπεράπεν.] When Philip, king of Macedo-  
 nia, intended to destroy the liberty of Greece, Demosthenes  
 opposed his schemes, with a great appearance of success,  
 by those famous orations to the people of Athens, called his  
 philippics. Philip, therefore, courted Æschines, Demos-  
 thenes's rival in eloquence, and antagonist in the factions  
 then subsisting in the city.

(b) Σωκράτης, καὶ αὐτὸς.] Socrates was the son of Sophro-  
 niscus, a statuary, and Phænarete, a midwife. Diog. Laërt.  
 —καὶ αὐτῆς, even he, the wonderful Socrates

(c) ἀνακύπτων.] Ἀνακύπτω is, properly, said of a bird lift-  
 ing up his head, as he drinks. Bud.

5. Ταῦτα ἔτι λεγέσθαι αὐτῆς, ἔ περιμείνας ἐγὼ τὸ τέλος τῶν λόγων, ἀναστὰς ἀπεφηνάμην· καὶ τὴν ἄμορφον ἐκείνην, καὶ ἐργατικὴν ἀπολιπὼν, μετέδωκον πρὸς τὴν Παιδείαν μάλα γεννηθῶς, καὶ μάλιχα, ἕπει μοι καὶ εἰς νῦν ἦλθεν ἡ σκυτάλη, καὶ ὅτι πολλὰς εὐδύς ἐκ ὀλίγας ἀρχομένα μοι χθὲς ἐνετρέψατο. Ἡ δὲ ἀπολειφθεῖσα, τὸ μὲν πρῶτον ἠγανάκτει, καὶ τὰ χεῖρε συνεκρότει, καὶ τὴς ὀδόντας ἐνεπρεῖ· τέλος δὲ, ὡς περ τὴν Νιόβην ἀκούομεν, ἐπέτῃγει, καὶ εἰς λίθον μετέδωλτο. Εἰ δὲ παραδόξα ἔπαθε, μὴ ἀπισήσῃτε, θαυματοποιοὶ γὰρ οἱ ὄνειροι. Ἡ ἑτέρα δὲ πρὸς με ἀπιδῶσα, “Τοιγαρῶν ἀμείφομαί σε (ἔφη) τῆς δὲ τῆς δικαιοσύνης, ὅτι καλῶς τὴν δικὴν ἐδίκασας. Καὶ ἔλθε ἤδη, ἐπιβῆθι τῆς ὄχηματος (δείξασά τι ὄχημα ὑποπτέρων ἵππων τινῶν, τῶ Πηγᾶτος εὐκότων) ὅπως ἰδῆς οἶα καὶ ἡλικία μὴ ἀκολοθήσας ἐμοὶ ἀγνοήσῃν ἐμελλες.” Ἐπεὶ δὲ ἀνῆλθον, ἡ μὲν ἔλαυνε, καὶ ὑφηνόχῃ. Ἀρθῆς δὲ εἰς ὑψὺ ἐγὼ ἐπισκόπων, ἀπὸ τῆς ἐν ἀρχαίμηνος ἀρχὴς πρὸς ἐντέρων, ἀλλεῖς, καὶ ἔθνη, καὶ δήμους, (a) καθάπερ ὁ Τριπτόλεμος, ἀποσπείραντι ἐς τὴν γῆν. (b) Οὐκέτι μέμνημαι ὅ, τι τὸ σπειρόμενον ἐκείνο ἦν, πλὴν τῆτο μόνον, ὅτι κάτωθεν ἀφορῶντες οἱ ἀνθρώποι ἔπαινον, καὶ μετ’ εὐφημίας, καθ’ ἕς γενομένη τῆ στήσει. (c) παρέπεμπον. Δείξασα δὲ μοι τὰ τισαῦτα, καμὲ τοῖς ἑπανῶσιν ἐκείνοισι· ἐπανηγαγεν αὐτῆς, ἐκείνη αὐτὴν τὴν ἐσθῆτα ἐκείνην ἐδιδυκότα ἦν εἶχον ἀδιπτάμενον, ἀλλ’ ἐμοὶ ἔδεικνεν εὐπάρυφός τις ἑπανήκειν. Καταλαβῶσα ἔν καὶ τὸν πατέρα ἐσῶτα,

(a) καθάπερ ὁ Τριπτόλεμος.] The fable of Triptolemus is: that Ceres, in the time of her wanderings through the world, in quest of her daughter, Proserpine, whom Pluto had stolen from her, sojourned with Celeus, king of Attica, and instructed his son, Triptolemus, in the culture and use of corn; after which, she mounted him upon a winged dragon, which flew all over the earth with him, while he, in the mean time, scattered down seed upon the earth, as he was carried along. The foundation of this fable was, that he wrote several books of husbandry, which were carried to several countries, in a ship, called the Dragon.

(b) Οὐκέτι μέμνημαι.] Lucian, through modesty, says he does not remember what it was he himself sowed. But he means the publishing of his admirable writings, which have been received, with vast honour, by the learned, in all ages down from his time.

(c) παρέπεμπον.] They waited upon, or escorted, him.

καὶ περιμένοντα, εἰδείκυσεν αὐτῷ ἐκείνην τὴν ἐστῆτα, καὶ αὐτὸς ἤνοιξε  
καὶ τι καὶ ὑπέμνησεν, οἷα μικρῆ δεινὴ περὶ εὐσὶ ἐξελύσασθαι.

6. Ταῦτα μέμνημαι ἰδῶν, ἀντί-αις ἐτιῶν, ἔμοι δοκεῖ ἐπιμελεσθεῖς,  
πρὸς τὸν τῶν πηλῶν φόβον.—Μετὰ δὲ λέγοντι, “(a) Ἡρακλῆς  
(ἔφη τις) ὡς μακρὸν τὸ ἰνύπνιον, καὶ δικανικόν.” Εἶτ’ ἄλλος (b) ὑπέκ- 5  
ρασε, “Χειμερινὸς ὄνειρος, ὅτε μήκισαί εἰσιν αἱ νύκτες ἢ τὰχα πρ  
“τρίσπερος, ὡςπερ ὁ (c) Ἡρακλῆς καὶ αὐτὸς ἔστι. Τί δ’ ἐν ἐπι-  
“θεν αὐτῷ ληξῆσαι ταῦτα πρὸς ἡμᾶς, καὶ μνησθῆναι παιδικῆς  
“νυκτὸς, καὶ ὄνειρον παλαιῶν, καὶ ἤδη γεγενηκότων; Ἐὰν γὰρ  
“ἢ ψυχρολογία.—Μὴ (d) ὄνειρον τινῶν ἡμᾶς ὑποκριτῆς τινος ὑπέ- 10  
“ληφέν.—Οὐκ, ὦ γὰρ (c) ἐδὲ γὰρ ὁ Ξενοφῶν ποτε διηγόμενος

(a) Ἡρακλῆς.] Proper names in *ης*—*ιος* often make their  
vocative case in *εις*.

(b) ὑπέκρασε.] Succinuerit; that is, will put in his word:  
which metaphor is taken from playing the bass to a harp, or  
other stringed instrument, as is signified by the verb ὑποκράω,  
to strike under the treble, or to play the bass to it. See  
*Stroph.*

(c) Ἡρακλῆς.] It hath been fabled that Jupiter spent three  
nights with Alcmena, when he begat Hercules.

(d) ὄνειρον τινῶν ἡμᾶς ὑποκριτῆς τινος.] I cannot but think  
τινῶν and τινος, here, strange language; and that because  
τινῶν appears to me to carry a quite trilling meaning.

(e) ἐδὲ γὰρ ὁ Ξενοφῶν, &c.] In this sentence I meet with  
several particulars, for which I cannot account, with any  
great satisfaction to myself. Such as, in the first place, the  
nominative case Ξενοφῶν, without a verb, or, at best, only with  
one to be understood, with difficulty and uncertainty. Se-  
condly, the two next καὶ's; one followed by the preposition ἐν,  
with the dative case παλιρῶν οἰκίᾳ; and the other, very  
strangely, by the accusative τὰ ἄλλα; which seems to have  
but a forced dependence on either this latter καὶ or any other  
word, either expressed or understood, in the sentence.  
Thirdly, γὰρ seeming to begin a distinct sentence with ἔστι,  
that precedes it. Fourthly, the want of ὅτι after γὰρ, to bring in  
διεξήκει below, with justness, if it ought to be brought in after  
γὰρ. Fifthly, the great obscurity of the word ὑπέκρυσιν, in  
this place. And, sixthly, the uncertainty whether εἶναι  
should be here understood thus, ἔστι γὰρ ὄψιν ἔχει εἶναι ὑπέκρυσ-

τὸ ἐνίπνιον, ὡς ἰδὼκει αὐτῶν καὶ ἐν τῇ πατρῷα, καὶ τὰ ἄλλα. "Ἰτε γὰρ ἔχ' ὑπόκρισιν τὴν ὄψιν, ἔδὲ ὡς φλυαρεῖν ἐγνωκῶς αὐτὰ διεξήκει καὶ

σιν; or whether Lucian meant thus, Ἰτε γὰρ ὍΤΙ (ὅτι being understood) ἐ διεξήκει τὴν ὄψιν ὩΣ (ὡς also being understood) ὑπόκρισιν, ἔδὲ ὡς ἐγνωκῶς φλυαρεῖν αὐτὰ, i. e. κατ' αὐτὰ, as you have a little above, ληρῆσαι ταῦτα. The light that history affords to this passage is, that Xenophon, upon two great exigencies, in the famous retreat of the ten-thousand Greeks out of Asia, dreamed two dreams; one, a little before he was chosen leader of that retreat, and one after. The former dream was, "That his father's house was set all in a flame, by lightning," which, in his own mind, he interpreted two ways: First, "as a light from Jupiter, to lead the Grecians out of the difficulties they then were in;" or, secondly, "as portending a further embarrassment of their retreat." But there is no mention made that Xenophon then told his friends, or any of the army, of this dream; though, immediately upon it, he is said to have assembled the captains, and made them such a speech as caused them to chuse him for their leader. His other dream was, "That he saw himself bound with chains; but that they soon loosened of their own accord, so as to leave him quite at liberty." At this time he and his army were hemmed in by a deep river, on one side, and a mountain, on the other; also by two bodies of the enemy, one hanging over him on the mountain, and the other appearing on the opposite side of the river. Before day-break, he told his officers his dream; who thereupon offered a sacrifice of thanksgiving to the gods, and thereby roused the desponding spirits of the soldiers. Soon after this, the river was, by an accident, found fordable: whereupon, the army passed over, and then, routing the enemy, got clear away. See *Xenoph. Anab. Lib. iii. & iv.* Now, it seems likely, from the expressions, *πατρῷα οἰκία*, and *περὶ τῶν πολέμων*, that Lucian here had an eye to both the above dreams; but, I suppose, he wrote upon bare memory, without immediately consulting the history, and, therefore, by mistake, not only takes in the former dream, which is not to his purpose, because Xenophon had not then communicated it to any person, but also



ταῦτα ἐν τῷ πολέμῳ, καὶ ἀποφύσει περιεσώτων, περιεσώτων πολέμων ἀλλὰ τι καὶ χρέσιμον εἶχεν ἡ διήγησις. Καὶ τοίνυν κατὰ τῆτον

supposes that Xenophon had more dreams than two; which is probable from his saying, καὶ ἐν τῇ πατρῴῃ οἰκίᾳ, and καὶ τὰ ἄλλα; for these expressions seem to imply as much, as if he had said, καὶ τὸ ἐν τῇ πατρῴῃ οἰκίᾳ, καὶ τὰ ἄλλα ἘΝΥΠΝΙΑ, “both that in his father’s house, and his other dreams.” The only meanings, in which the word ὑπόκρισις hath been explained by Stephanus, are three: 1st. Simulatio, or that kind of simulation, or pretending, which we call hypocrisy. 2dly, Histrionis Gestus personam alienam representantis. And, 3dly, Pronunciatio: but especially the figure called pronunciatio, which is exemplified in that line of Virgil,

*Cantando tu illum, &c.*

And these, I believe, will be found the only senses in which the word is used, either in ancient or modern authors. I, therefore, am inclined to think that its meaning, here, must be taken from the first signification; and, accordingly, I take Lucian to have spoken, here, in this manner: “For you “know “that he told his vision, not as a simulation; that is, “not as if he proposed to pass it upon his hearers for one “thing, while he privately intended another, which they “must guess at, or find out by the way of interpretation; “for that would be the same weakness that I imagine some “might charge me and my dream with. No: Xenophon “intended not an ὑπόκρισιν, but something plain, clear, and “useful; and such also is my intention.” From all the above considerations, I have given the whole passage such a meaning as you see here, and in my translation, and which is further illustrated by this note. But I confess, after all, that I have not been able to reduce the text to classical Greek; and therefore, being dissatisfied both with it and my own interpretation, should be very glad to be better informed. I will not omit the other translation of so intricate a passage: “Nequaquam, ὁ bone: quoniam neque Xenophon quondam “exponens somnium illud, quo pacto illi visum fuerat in “domo paterna; et deinceps nōstis visionem, non ut conjectionem, propositam tanquam nugari statuisset, illa narravit, præsertim in bello, et summâ rerum desperatione

ἄνειρον ὑμῖν διηγησάμεν ἑκείνη ἔνικα, ὅπως οἱ νέοι πρὸς τὰ βελτίω  
 τρέπωνται, καὶ παιδείας ἔχωνται· καὶ μάλιστα, εἴ τις αὐτῶν ὑπὸ πενίας  
 ἐπιλοκακεῖ, καὶ πρὸς τὰ ἥττω ἀποκλίνει, φύσιν ἐκ ἀγεννῆ διαφθείραν.  
 Ἐπιρρώσθησεται, εὖ οἶδ', ὅτι κακείνος ἄκαστος τῷ μύθῳ, ἰκανὸν ἑαυ-  
 5 τῷ παραδείγμα ἐμὲ προσησάμεν. ἔνοσάν οἱ μὲν ἄν. πρὸς τὰ κάλ-  
 λιστα ἀρίθουσα, καὶ παιδείας, ἐπιθύμησα, μηδὲν ἀποδειλιάσας πρὸς  
 τὴν πενίαν τὴν τότε· οἱ δὲ πρὸς ὑμᾶς ἐπανελήλυθα, εἴ καὶ μηδὲν  
 ἄλλο, εἰδένος γὰρ τῶν λιθογλύφων ἀδοξότερον.

“constitutus, &c.”—There is a seeming relation between  
 ὑποκριτὰς, above, and ὑποκρισις, here; but, as ὑποκριτής, there,  
 must signify *interfires*, ὑπόκρισις, considered as related to it,  
 should necessarily signify *interpretatio*; for which meaning I  
 can see no reason, in this place. A friend hath observed,  
 that, by ὑπόκρισις, probably is meant “an *invention*, or  
*fiction*; as if Lucian had said that “Xenophon told his  
 dream, as a real vision, not as a fiction,” of his own, only to  
 amuse, or entertain.

#### ΔΙΑΛ. β'. Θεῶν Ἐκκλησία.

The whole heaven of the heathen gods, together with the silly  
 idolatry with which they were worshipped, are here most  
 humcurously ridiculed.

ΖΕΥΣ.—Μηκέτι τῶν θεῶν εἴθε, ᾧ θεοί, μηδὲ κατὰ γωνίας συστρε-  
 φόμενοι, πρὸς ἕς ἀλλήλοις κοινολογεῖσθε, ἀγανακτικῶς, εἴ πολλοὶ  
 ἀνάξιοι μετέχουσιν ἡμεῖν τῆς συμποσίας. Ἄλλ' ἐπιείτερος ἀποδιδόχαι  
 περὶ τέτων ἐκκλησία, λεγέτω ἕκαστος ἐς τὸ φανερὸν τὰ δοκυνία εἰ,  
 5 καὶ κατηγορεύτω. Σὺ δὲ καὶ κήρυξις. ᾧ Ἑρμῆ, τὸ κήρυγμα, τὸ ἐκ  
 τῶν νόμων. ΕΡΜ. (α) Ἄκουε σίγα. Τίς ἀγορεύειν βέλτεται τῶν τελείων

(α) “Ἄκουε σίγα. Τίς ἀγορεύειν, &c.” The cryer, in the  
 Athenian assembly, made two proclamations. The first  
 was, Τίς ἀγορεύειν βέλτεται τῶν ὑπὲρ πενήκοντα ἡτῆ γεγονότων;

Θεῶν, οἷς ἔξεστιν; Ἡ δὲ σκίψις περὶ τῶν μελοίκων καὶ (a) ξένων.  
 ΜΩΜ. Ἐγὼ ὁ Μῶμος, ὦ Ζεῦ, εἰ μοι ἐπιτρέψῃς εἰπεῖν. ΖΕΥΣ.  
 Τὸ κήρυγμα ἤδη ἐφίησιν, ὥς ἐδὲν ἐμὴ δέησι. ΜΩΜ. Φημί τοίνυν  
 δεινὰ ποιεῖν ἔνις ἡμῶν, οἷς ἐκ ἀπόχρη Θεὸς ἐξ ἀνθρώπων αὐτὸς  
 γεγενῆσθαι, ἀλλ' εἰ μὴ καὶ τὸς ἀκολούθους, καὶ θριπέποντας αὐτῶν 5  
 ἰσομήκους ἡμῖν ἀποφανῆσιν, ἐδὲν μέγα, ἐδὲ νεανικὸν οἰοῦμαι ἐργάζεσθαι.  
 Ἀξῶ δὲ, ὦ Σεῦ, μετὰ παύρησις μοι δεῖναι εἰπεῖν· ἐδὲ γὰρ  
 ἂν ἄλλως δυναίμην. Ἀλλὰ πάντες με ἰσασι ὡς ἐλεύθερος εἰμι τὴν  
 γλῶττιαν, καὶ ἐδὲν ἂν καλασιωπήσομαι τῶν ἐ καλῶς γινομένων.  
 Διελέγχω γὰρ ἀπαντία, καὶ λέγω τὰ δοκῦνιά μοι ἐς τὸ Φανερὸν, ἐτὲ 10  
 δεδιῶς τινα, ἐδὲ ὑπ' αἰδῆς ἐπικαλύπτειν τὴν γνώμην ὥς καὶ ἐπαχθῆς  
 δοκῶ τοῖς πολλοῖς, καὶ συκοφαντικὸς τὴν φύσιν, δημοσίως τις καλή-  
 γορος ὑπ' αὐτῶν ἐπονομαζόμενος. Πλὴν ἀλλ' εἰπέτερος ἔξεσι, καὶ  
 κηκρυκταί, καὶ σὺ, ὦ Ζεῦ, ἐδιδως μετ' ἔξουσίας εἰπεῖν, ἐδὲν (b) ὑπο-

Who of those above fifty years of age hath a mind to speak? And, when the old men had spoken, he made this second proclamation: Λόγειν τὸν Ἀθηναίων οἷς ἔξεσι. Any of the Athenians, for whom it is lawful, may speak; for none, under thirty, had a right to speak; as neither had the *μετοίκαι*, or the *ξένοι*. See *Potter*.

Mercury's proclamation, here, seems to be made up out of the above two: for *τελειων Θεῶν* answers to men above fifty, in the former; and *οἷς ἔξεστιν* is a part of the latter, and seems to be levelled at those deities who, being *ξένοι* and *μετοίκαι* in heaven, had, therefore, no right to speak in this assembly of the gods, and are hereby warned against presuming so to do.

(a) *Ξένοι*, at Athens, were only sojourners, who lodged there for some short time. The *μετοίκαι* were such as, being first registered in the court of Areopagus, took up their abode in the city, and followed any lawful business they pleased, but were not allowed to vote in the assemblies, or have any share in the government, and were obliged, under pain of condemnation, to have all their business in the courts managed by natives, called *προστάται*, as hath been already observed. They had paid a yearly tribute to the state, called *μισθοειον*, which is mentioned a little below. See *Potter's Antiq.*

(b) *ὅστις ἀμείβετο.*] Ὑποσέλομαι, animo contrahor, I am afraid. See *Antiq.*

σειλάμεν<sup>Θ</sup> ἐρῶ.—Πολλοὶ γάρ, Φημί, ἐκ ἀγαπάνης, ὅτι αὐτοὶ  
 μείχουσι τῶν αὐτῶν ἡμῖν ξυνοδρίων, καὶ εὐωχῶνται ἐπίσης (καὶ ταῦτα,  
 φηνοὶ ἐξ ἡμισίας ὄντες) ἔτι καὶ τὰς ὑπηρετίας, καὶ διασώτας τὰς αὐτῶν  
 ἀνήγαγον εἰς τὸν ἔρανον, καὶ παρενέγραψαν. Καὶ νῦν ἐπίσης διανομάς  
 5 τε (α) νέμονται, καὶ θυσιῶν μετέχουσιν, ἐδὲ καταβαλόντες ἡμῖν τὸ  
 μετοίκιον. ΖΕΥΣ. Μηδὲν αἰνίσματαδῶς, ᾧ Μῶμε, ἀλλὰ σαφῶς,  
 καὶ διαβρήδην λέγε, προσθεῖς καὶ τῆνομα. Νῦν γὰρ εἰς τὸ μῖσον  
 ἀπέριπταί σοι ὁ λόγ<sup>Θ</sup>, ὡς πολλὰς εἰκάζειν, καὶ ἐφαρμόζειν ἄλλοτε  
 ἄλλον τοῖς λεγομένοις. Χρὴ δὲ παρρησιασθῆν ὄντα, μηδὲν ὀκνεῖν  
 10 λέγειν.

2. ΜΩΜ. Εὖγε, ᾧ Ζεῦ, ὅτι καὶ παροτρύνεις με πρὸς τὴν παρ-  
 ρησίαν. Ποιῖς γὰρ τῆτο βασιλικόν, ὡς ἀληθῶς, καὶ μεγαλόφρον.  
 Ὡσε ἐρῶ καὶ τῆνομα.—Ὁ γὰρ τοι γενναιότατ<sup>Θ</sup> Διόνυσ<sup>Θ</sup> ἡμιάν-  
 θρωπ<sup>Θ</sup> ὦν, ἐδὲ Ἑλλήν μητρόθεν, ἀλλὰ Συροφοινικός τιν<sup>Θ</sup> ἐμπόρευ  
 15 τε (b) Κάδμος θυγατριδῆς, ἐπιείτερ ἠξιάδη τῆς ἀθανασίας, οἱ<sup>Θ</sup> μὲν  
 αὐτὸς ἐσιν ἐ λέγω, ἔτε (c) τὴν μήτραν, ἔτε τὴν μέθην, ἔτε τὸ βᾶδισμα·  
 πάντες γὰρ, οἶμαι, ὁρᾶτε ὡς θῆλυς, καὶ γυναικεῖ<sup>Θ</sup> τὴν φύσιν, ἡμιμα-  
 νῆς, ἀκράτε ἐώθεν ἀποπνέων. Ὁ δὲ, καὶ ὄλην (d) φρατρίαν εἰσετοίησεν  
 20 καὶ τὸν Σιληνόν, καὶ Σατύρους, ἀγροίκους τινάς, καὶ αἰπόλους τὰς πολλὰς,  
 \* σκιρτητικὰς ἀνδρώπας, καὶ τὰς μορφὰς ἀλλοιοτάτας ὧν ὁ μὲν, κίρατα

(a) νέμονται.] Stephanus shews that from νέμω, distribuo, come νέμω and νέμομαι, possideo quod-aliquis-mecum-partitus-est.

(b) Κάδμος θυγατριδῆς.] Momus calls Cadmus a merchant, because he was the son of Agenor, king of the Phœnicians, who, in his reign, were the greatest traders in the world.—  
 Θυγατριδῆς.—ε. This nominative case is a contract from Θυγατριδῆος, and signifies a grandchild by the daughter.

(c) τὴν μήτραν.] This may be the accusative case of κατὰ understood.

(d) φρατρίαν.] After Cecrops had settled a form of government among the Athenians, he, for the better conducting of public business, divided the whole people of Attica into four φύλαι, or tribes, and each tribe into three φρατρίαι, or wards, and each ward into thirty γένη, or families. The people were, afterwards, divided into ten, and, again, into twelve tribes, as Dr. Potter and Stephanus shew. And it must thence follow that the φρατρίαι were also multiplied.

ἔχων, κ' ὅσον ἐξ ἡμισείας ἐς τὸ κάτω αἰγί εἰκότως, κ' γένειον βαθὺ καθεμμένος, ὀλίγον τράγχι διαφέρων ἐστίν· ὁ δὲ Φαλακρὸς γέρον, σιμὸς τὴν ρίνα, ἐπὶ ὄντα τὰ πολλὰ ὀχόμενος, (a) Λυδὸς ἔτος· οἱ δὲ Σάτυροι, ὄξεις τὰ ἄτα, κ' αὐτοὶ Φαλακροὶ, κέρατα (οἷα τοῖς ἀρτι γεννηθεῖσιν ἐρίφοις τὰ κέρατα ὑποφύεται) Φρύγες τινὲς ὄντες. Ἐχσσι δὲ 5 (b) κ' ἑρᾶς ἅπαντες. Ὁρᾶτε οἷος ἡμῖν Θεὸς ποιεῖ ὁ γεννάδας; Εἶτα θαναμάζομεν, εἰ καταφρονῶσιν ἡμῶν οἱ ἄνθρωποι. ὀρᾶντες ἔτα γελοῖος Θεός, κ' τερασίος; Ἐῶ γὰρ λέγειν, ὅτι κ' δύο γυναῖκας ἀνήγαγε. τὴν μὲν ἐραμένην ἔσαν αὐτῆ, τὴν Ἀριάδνην (ἣς κ' τὸν εἶφανον ἐγκατέλεξε τῷ τῶν ἀστέρων χορῶ) τὴν δὲ Ἰκαρίην τῆ γεωργῆ θυγατέρα. 10 Καὶ (ὁ πάντων γελοῖότατον, ᾧ Θεοί) κ' τὸν κύνα τῆς Ἡριγόνης, κ' τῆτον ἀνήγαγεν, ὡς μὴ ἀνιῶτο ἡ παῖς, εἰ μὴ ἔξει ἐν τῷ ἑρανώ τὸ ξύνθηθες ἐκείνο κ' ὅπερ ἡγάτα κυνίδιον αὐτῆς. Τὰῦτα ἔχ' ὕβρις ἡμῖν δοκεῖ, κ' παροινία, κ' γέλαος;— Ἀκῆσατε δ' ἔν κ' ἄλλως.

3. ΖΕΥΣ. Μηδὲν, ᾧ Μῶμε, εἴπης, μήτε περὶ Ἀσκληπιῆ, μήτε 15 περὶ Ἡρακλῆος· ὀρᾶ γὰρ, οἱ φέρει τῷ λόγῳ. Οὗτοι γὰρ, ὁ μὲν αὐτῶν ἰᾶται κ' ἀνίστησιν ἐκ τῶν νόσων, κ' ἔσι

— πολλῶν ἀντάξι, ἄλλων.

Ὁ δ' Ἡρακλῆς, υἱὸς ἂν ἐμὸς. ἐκ ὀλίγων πόνων ἐπρίατο τὴν ἀθανασίαν. Ὡσε μὴ καληγορεῖ αὐτῶν. ΜΩΜ Σιωπήσομαι διὰ σέ, ᾧ Ζεῦ, 20 πολλὰ εἰπεῖν ἔχων. Καίτοι εἰ μηδὲν ἄλλο, ἔτι τὰ σημεῖα ἔχσσι τῆ πυρός. Εἰ δὲ ἔξῃν κ' πρὸς αὐτὸν σε τῆ παρρησίας χρῆσθαι, πολλὰ ἂν εἶχον εἰπεῖν. ΖΕΥΣ. Καὶ μὲν πρὸς ἐμὲ ἔξει μάλισα. Μῶν δ' ἔν καὶ ἐξηνίας διαίσεις; ΜΩΜ. Ἐν Κρήτῃ μὲν ἔ μόνον τῆτον ἀκῆσαι ἔστιν, ἀλλὰ κ' ἄλλο τι περὶ σέ λέγεται, κ' τάφον ἐπιδεικνύ- 25 σθαι. Ἐγὼ δὲ ἔτε ἐκείνοις περῶμαι, ἔτε Ἀχαιῶν Αἰγισθῶσιν, ὑποβολιμαῖον σε εἶναι φάσκουσιν.— Ἄ δὲ μάλισα ἐλεγχθῆναι δεῖν ἡγῆμαι, ταῦτα ἔρῶ. Τὴν γὰρ τοι ἀρχὴν τῶν τοιῶτων παρανομημάτων, κ' τὴν αἰτίαν τῆ νοθευθῆναι ἡμῶν τὸ ξυνέθριον σὺ, ᾧ Ζεῦ, παρῆσχες, θνηταῖς ἐπιμιθῶμεν, κ' κατιῶν παρ' αὐτάς ἐν ἀλλοτε ἄλλο σχή- 30 ματι. Ὡσε ἡμᾶς δεδιῆναι, μὴ σε καταθύσῃ τις ξυλλαῶν, ὅποτε ἂν ταῦρε ἦς, ἢ τῶν χρυσοχόων τις κατεργάζεται χρυσὸν ὄντα κ' ἀντι Δίος, ἢ ὀρᾶ, ἢ ψέλλιον ἢ ἐλλοσιον ἡμῖν γένη. Πλὴν ἀλλὰ ἐραπέπληκός γε τὸν ἑραῖον τῶν ἡμιθῶν τέτων· ἔ γὰρ ἂν ἄλλως εἴποιμι. Καὶ τὸ φραῖγμα γελοῖότατόν ἐστιν, ὅπῳ ἂν τις ἄφρα 35 ἀκῆσαι, ὅτι ὁ Ἡρακλῆς μὲν Θεὸς ἀπεδείχθη, ὁ δὲ Εὐρύστειος, ὅς

(a) Λυδός.] Silenus, the foster-father of Bacchus.

(b) κ' ἑρᾶς.] Tails also: that is, beside their other deformities.

ἔπιταπτεν αὐτῷ, τέβηκε, κὶ (a) πλησίον Ἡρακλέους νεῶς, οἰκέτε ὄντῳ,  
 κὶ Εὐρυσθέως τάφος, τῷ δεσπότῃ αὐτῷ. Καὶ πάλιν ἐν Θήβαις,  
 Διόνυσος μὲν Θεός· οἱ δ' ἀνέψιοι αὐτῷ, ὁ Πενθεύς, ὁ Ἀκταίων, κὶ ὁ  
 Λεάρχῳ, ἀνθρώπων ἀπάντων (b) κακοδαιμονίσατοι. Ἀφ' ἧ δὲ  
 5 ἀπαξ σὺ, ὦ Ζεῦ, ἀνέβηας τοῖς τοῖστοις τὰς θύρας, κὶ ἐπὶ τὰς  
 θνητὰς ἐτράπε, ἅπαντες μεμιμηγῆται σε, κὶ ἔχι ἄρρενες μόνον,  
 ἀλλ' (ὅπερ αἰσχισον) (c) κὶ αἱ θήλειαι Θεαί. Τίς γὰρ ἔκ οἶδε

(a) *πλησίον.*] Near to one another, forsooth, are the temple of Hercules, who was but a servant, and only the tomb of Eurystheus, his master.

(b) *κακοδαιμονίσατοι*] This appears from the following mythology: When Cadmus could not find his sister, Europa, not daring to return to his father, Agenor, who had sent him in quest of her, with strict orders never to return without her, he came into Greece, where he introduced the use of letters, and built the city of Thebes in Bœotia. Being, at length, turned out of his kingdom by Amphion and Zethus, the gods, in compassion to him, turned him into a serpent. See Ovid's *Met.*

By his wife, Hermione, he had four daughters, Semele, Agave, Ino, and Autonoe. When Semele was big of Bacchus, by Jupiter, she desired the God to embrace her, as he was wont to do Juno. She, therefore, was burned alive, while he approached her with thunder and lightning. Agave, with her Bacchanals, tore her own son, Pentheus, in pieces, for contemning the rights of Bacchus, while they celebrated them. Ino, having severely treated Phryxus and Helle, the children of her husband, Athamas, by his former wife, Nephele, had first the mortification of seeing Athamas, in a fit of rage, slay her son, Learebus, and then was, with her other son, Melicerta, in her arms, driven by him into the sea. And, lastly, Autonoe's son, Actæon, being turned into a stag by Diana, for his having seen her naked, was torn in pieces by his own dogs. *Ovid.*

(c) *κὶ αἱ θήλειαι Θεαί.*] There seems to be a good deal of humour in this expression; as if he had said, *Ag.* and the delicate, pray goddesses too. Homer, but not in the way of humour, hath the same sort of expression, as, *Ἡρα θηλὺς ἔσσα*, Il. xix., and, *Αἰδρη θηλὺς ἔσσα*, Il. xxiii. And, perhaps,



τὸν (α) Ἀγχίστην, καὶ τὸν Τιθωνόν, καὶ τὸν Ἐνδυμίωνα, καὶ τὸν Ἰάσωνα, καὶ τὰς ἄλλους; Ὡς ταῦτα μὲν εἴσειν μοι δοκῶ μακρὸν γὰρ ἂν τὸ διελέγχειν γένοιτο.

4. ΖΕΥΣ. Μηδὲν περὶ τῆ Γανυμήδους, ᾧ Μῶμιε, εἶπες χαλεπὰν ᾧ γὰρ, εἰ λυπήσεις τὸ μαιράκιον, ἀνειδίσας ἐς τὸ γένος. ΜΩΜ. Οὐκ ἔν 5 μηδὲ περὶ τῆ αὐτῆ εἶπω, ὅτι καὶ ἔτι ἐν τῷ ἔρανον ἔσιν, ἐπὶ τῆ βασιλείᾳ σκῆπτρον καθεζόμενον. καὶ μονοκχι ἐπὶ τὴν κεφαλὴν σε νεοστειύων. Θεὸς εἶναι δοκῶν; Ἡ καὶ τῆτον τῆ Γανυμήδους ἔνεκα εἴσομεν; Ἄλλ' ὁ Ἄφης γε, ᾧ Ζεῦ, καὶ ὁ Κορύμβιας καὶ ὁ Σαθάξι, πόθεν ἡμῶν ἐπισκευὰ θύσαν ἔται; Ἡ ὁ Μίδης ἐκεί, ὁ Μῆδος, ὁ τὸν κόνδον, 10 καὶ τὴν τιάρον, ἐδὲ ἑλληγίζων τῆ φωνῆ, ἄσε ἐδ' ἄνσροπύριτις, ζυνήσις; Τοιγαρῶν οἱ Σκίδαί, καὶ οἱ Γέται, ταῦτα ἑρῶντες αὐτῶν, μακρὰ ἡμῶν χαίρειν εἰπόντες, αὐτοὶ ἀπαθιναίλιξοι, καὶ Θεὸς χειροποιῶσιν, ἔς ἂν ἰτελήσωσι, τὸν αὐτὸν τρόπον, ὄνπερ καὶ Ζάμολλος, δέλι, ἂν, παρενεγράφη, ἐκ οἷδ' ἔπος διαλαθάν. Καί τοι ταῦτα πάντα, ᾧ Θεοί, 15 μέτρια. Σὺ δὲ, ᾧ (h) κυνοπρόσωπε, καὶ σινδύδιν ἐσαυμένε Αἰγύπτιε, τίς εἶ, ᾧ βέλτις, ἢ πῶς ἀξιοῖς Θεὸς εἶναι ὑλακίων; Τί δὲ βυλόμενον, καὶ ὁ Μερφίτης ἔτος (c) ταῦρος, ὁ σαικίλος, προσκυνεῖται, καὶ κρη, καὶ σροφικας ἔρει; Αἰσχύνεται δὲ εἶδαι, καὶ πύλας εἰπεῖν, καὶ τράγος, καὶ ἄλλα πολλὰ γελιόστρον. ἐκ οἷδ' ὅπως ἐξ Αἰγύπτου 20 παραβῶθ' ἴδρα ἐς τὸν ἔρανον. Ἄ υἱοῖς, ᾧ Θεοί, πῶς ἀνέχεσθε ἐρῶντες ἐπίσης, ἢ καὶ κἄλλον ὑμῶν προσκυνήματα; Ἡ ἐδ' ᾧ Ζεῦ, πῶς φέρεῖς, ἐπειδὴν κρη κεφαλιε οὐσαί σοι. ΖΕΥΣ. Αἰσχερὰ ὡς ἀληθῶς ταῦτα φῆς τὰ περὶ τῶν Αἰγυπτίων. Ὅμως δ' ἔν, ᾧ Μῶμιε, τὰ πολλὰ αὐτῶν αἰνίξιματὰ ἔσι, καὶ ἐ πάντο κρη καταγελῶν ἀμύλιον ὄντα. 25 ΜΩΜ. Πάντο γῆτι κρησῆσαν, ᾧ Ζεῦ, δι' ἡμῶν, ὡς εἰδύναι, Θεὸς μὲν, τὰς Θεὸς, κυνοκεφαλὸς δὲ τὰς κυνοκεφάλους.

this of Lucian is a sneer upon the epithet, *θηλῆς*, thus applied; because, to say, a female goddess, or, a female woman, is silly and trifling. I do not say but a poetical genius may make this a beauty.

(a) Ἀγχίστην.] Venus had an amour with Anchises, Aurora with Tithonus, Luna with Endymion, and Ceres with Jason: whose stories see, in your dictionary.

(b) κυνοπρόσωπε.] This was Anubis, an Egyptian idol, in the form of a dog.

— Latrator Anubis.

*Virg. Æn. viii.*

(c) ταῦρος.] Osiris.

5. ΖΕΥΣ. "Εα, Φημί, τὰ περὶ τῶν Αἰγυπτίων, ἄλλοτε γὰρ περ  
 τῶν ἐκ συμφύματα ἐπὶ σχολῆς. Σὺ δὲ τὰς ἄλλας λέγε. ΜΩΜ.  
 Τὸν Τροφάου ἃ Ζεῦ, κὲ ὁ μάλιστα με ἀποπύγει, τὸν Ἀμφίλοχον  
 ὅς ἐν ἄγῃς ἀνδρῶν κὲ (a) μητραλοῖς υἱὸς ἄν. Σερπιθεὶ ὁ γενναῖος  
 5 ἐν Κιλικίᾳ, ψευδομινθεὶ τὰ πολλὰ, κὲ γοητεύων τοῖν δυοῖν ὄλοοῖν  
 ἔνικα. Τοιγαρῶν ἐκ ἔτι σὺ ἃ Ἀπολλων, εὐδοκίμεις, ἀλλὰ ἤδη  
 πῶς λίθεις, κὲ πῶς βαρῆς χρεῖται αἰ. ὅς ἂν ἐλαίῳ περιχυθῆ, κὲ  
 σφάνους ἔχει, κὲ γόητε ἀνδρῶς εὐταξίῃ, οἱ πολλοὶ εἴτιν. "Ἦσῃ  
 κὲ ὁ Πολυδάμαντος τῷ ἀθλητῷ ἀνδρῶς ἴσται τὰς πυρέτλους ἐν  
 10 Ὀλυμπίᾳ, κὲ ὁ Θιαγίνης ἐν Θάσῳ, κὲ Ἐυτέρη θυμῶν ἐν Ἰλίῳ, κὲ  
 Πρωτεσίλαος καταντικῶν ἐν Κερβοῖσι. "ΑΦ' ἃδ' ἦν τοσῶτοι γεγό-  
 ναμεν, (b) ἐπιδίδουκε μᾶλλον ἢ ἐπιτορχία, κὲ ἱεροτυλία κὲ ὄλοας, κα-  
 ταπεφρονηκασιν ἡμῶν εὐ ποιῶντες. Καὶ ταῦτα μὲν περὶ τῶν νῦτων,  
 κὲ παρεγροῦπτων.—Ἐγὼ δὲ κὲ ζῆνα ἀνίματα πολλὰ ἤδη ἀκῶν, ἔτε  
 15 ὄριον τινῶν παρ' ἡμῖν, ἔτε συσῆναι ὄλοας δυνακίων πάντῳ, ἃ Ζεῦ, κὲ  
 ἐπὶ τέτοις γεῶν. "Ἡ πῆ γὰρ ἐσιν ἢ πολυδῶν ἀλλητῶ ἀρετῆ, κὲ  
 φύσις, κὲ εἰμαρμένη, κὲ τύχη, ἀνυπόστατα, κὲ κενὰ πρᾶγματων ὀνό-

(a) μητραλοῖς.] The nominative case is *μητραλοίας*. That Amphiarauus, the father of Amphilochoch, was a parricide, is what I cannot find, any where.

(b) ἐπιδίδουκε.] When the verb *ἐπιδίδωμι*, which, strictly and naturally, signifies no more than *do insuper*, or *doneo preterea*, is used to signify *proficere*, or *augere*, as in this place, it seems to me to have made a very odd transition from its first to this other meaning: for, when it signifies *do insuper*, it always hath after it the accusative case of the thing added, either expressed or very plainly understood; as appears from Stephanaus's quotations, *ἐκ τῶν οἰκείων ἄλλα ἐπιδιδῶναι*, and, *ἐγὼ δὲ τοι ἐκ ἐπιδῶσα*. Plato and Hesiod. But, in the signification of *proficere*, as we see it here, it is put absolutely, and, as it were, by force, for that meaning; as it stands by itself without any case, either expressed or easily understood. The usual way of accounting for acceptations of this kind is to say, that they are idioms, and that the language will have it so. But I cannot help thinking, after all, that there really is a case still understood, and that this mode of speech before us is intended thus, *ἐπιδίδουκε ἘΑΥΤῆΝ μᾶλλον ἢ ἐπιτορχία*, "Perjury hath given more of herself," *i. e.* "hath increased."

ματα, ὑπὸ βλακῶν ἀνθρώπων τῶν φιλοσόφων ἐπινοηθέντα; Καὶ ὅμως αὐτοσχέδια ὄντα, ἔτα τὲς ἀνοήτους πέπεικεν, ὥς ἐδεῖς ἡμῖν, ἐδὲ δεῖν βέλεται εἰδῶς ὅτι καὶ μυρίας ἐκατόμβας παρεσῆθη, ὅμως τὴν τύχην πράξιον τὰ μεμνημένα, καὶ ἂ ἐξ ἀρχῆς ἐκάτω ἐπεκλώσθη. Ἡδῶς ἂν κν ἐροῖμην σε, ὦ Ζεῦ, εἴ ποε εἶδες ἢ ἀρετὴν, ἢ φύσιν, 5 ἢ εἰμαρμένην; Ὅτι μὲν γὰρ καὶ σὺ ἀκρίεις ἐν ταῖς τῶν φιλοσόφων διατρίβασιν, οἶδα, εἰ μὴ κωφὸς τις εἴ, ὥς βοῶντων αὐτῶν μὴ ἔταίειν. Πολλὰ ἔτι ἔρχον εἰπεῖν, καταπάσσω τὸν λόγον. Ὅρῶ γὰρ τὲς πολλὰς ἀρχαίνας μοι λέγοντι, καὶ συρίτλους· ἐκείνας μάλιστα, ὧν καθήκοντο ἢ παρήκοντο τῶν λόγων. Πέρας γὰρ, εἰ ἐθέλει, ὦ Ζεῦ, 10 (α) Φέρισμα τί περὶ τέτων ἀναγνώσκουαι ἢδη ξυ[γε]γραμμένον. ΖΕΥΣ Ἀνάτολι. Οὐ πάντα γὰρ ἀλόγως ἠτιάστω καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὥς μὴ ἐπιτλεῖον ἂν γίνηται.

## ΨΗΦΙΣΜΑ.

## ΑΓΑΘΗ ΤΥΧΗ.

6. Ἐκκλησίαις (b) ἐνέμοις ἀγομίνας, (c) ἐσθίμη ἰσαμίνας,

(a) Φέρισμα.] The Athenian Φέρισμα, or decree, differed from the Νόμος, or law, in this: that the Νόμος was a general and lasting rule; but the Φέρισμα only respected particular times, places, persons, and other circumstances. *Potter.*

(b) Ἐκκλησίαις ἀγομίνας.] Ἐκκλησία signifies, intra legem: and therefore Ἐκκλησία ἀγομίνας signifies "an assembly met together, as the law directed." We meet this same expression in the Acts of the Apostles, chap. xiv. ver. 39, and our translation renders it, A lawful assembly; by which we are to understand, "an assembly convened and held as the law directed." For an assembly may, in a certain sense, be lawful, and, yet, not held upon any direct prescription of the law.

(c) Ἐσθίμη ἰσαμίνας.] The Athenian month was divided into three decades of days. The days of the first decade were called ἐσθίμη καὶ ἀγομίνας, or, ἰσαμίνας; those of the second decade, μεσθίμη; and those of the third, φθίνουσις or λήγουσις.

The first day of the first decade, or the first of the month, was called ημερομία, as falling upon the new moon (or rather, as being the first day of the month); the second, δεύτερη ἰσαμίνας; the third, τρίτη ἰσαμίνας; and so on to δεκάτη ἰσαμίνας.

ὁ Ζεὺς (a) ἐπρυτάνευε, καὶ προήδρευε Ποσειδῶν, ἐπιστάτε Ἀπόλλων, ἐγραμμάτευε Μῶμ<sup>⊙</sup> τῆς Νυκτός, καὶ Ἵπνος τὴν

The first day of the second decade, being the eleventh of the month, was called *πρώτη μισήντης* or, *πρώτη ἐπὶ δέκα*; the second, *δεύτερα μισήντος*, or *δεύτερα ἐπὶ δέκα*; and so on to the last day of the second decade, or twentieth of the month; which was called *εἰκας*.

The first day of the third decade, or twenty-first of the month, was called *πρώτη ἐπ' εἰκάδι*, or, *πρώτη λήγοντος*; the second of the third decade, or twenty-second of the month, *δεύτερα ἐπ' εἰκάδι*, or *λήγοντος*; and so on to *τρίκας*, the thirtieth, or last.

Sometimes they inverted the method of reckoning, thus: The first day of the last decade, or the twenty-first of the month, was called *φθίνοντος δεκάτη*; the second of the same decade, or twenty-second of the month *φθίνοντος ἐνάτη*; and so on, upwards, to *πρώτη φθίνοντος*, or *τρίκας*, after the manner of reckoning the Roman nones, ides, and calends.

By Solon's regulation, every second month has but twenty-nine days, and the last day of every month was called *τρίκας*, the thirtieth, the twenty-second, or, according to some, the twenty-ninth, not being, in that case, reckoned. The *τρίκας* was likewise, by Solon, called *ἔτη κ' νεὰ*; because the old moon often ended, and the new moon began, on that day.

And, lastly, the same was called *Δημήτριας*, from Demetrius Phalereus, who made every month to consist of thirty days, and, consequently, the year of three hundred and sixty; for which the Athenians erected three hundred and sixty statues to him. For all this, and more, see the most accurate Dr. Potter.

(a) *ἐπρυτάνευε*.] By Solon's plan of government the supreme power of making laws and decrees was lodged in the people of Athens; but, lest the unthinking multitude should, by crafty and designing men, be seduced to pass any laws destructive of their own rights and privileges, he instituted a senate, which was composed of such men only as were remarkable for their great wisdom, experience, and integrity. This body of men was called *βελή*, and consisted, in Solon's time, of four hundred members; the tribes of

Attica, out of which they were chosen, being then but four. But, when Calisthenes, eighty-six years after, divided the people into ten tribes, he also increased the βουλὴ to five-hundred, by ordering that fifty members should be elected out of each tribe.

In this senate, the fifty representatives of each tribe presided, turn about; and each fifty, for the space of thirty-five days, beginning with the representatives of the first tribe. The presiding fifty were called *πρυτανεῖς*; and the space of thirty-five days, during which they presided, was termed *πρυτανεία*.

The same presiding fifty again divided their trouble, by agreeing that ten only of them should preside, for the first seven days of their time; ten more, for the next seven; and so on, till each ten of the fifty had taken a turn of seven days; which made five times seven, or thirty-five days; that is, the *πρυτανεία*, or whole time of the tribe's presiding.

Now the ten, whom the fifty *πρυτανεῖς* deputed out of themselves, were, for the time being, called *πρόεδροι*; and one of these, again, who was chosen by lot to preside, in chief was styled *ἐπιστάτης*.

With regard to the *ἐκκλησίαι*, or popular assemblies, the distinct business of the *πρυτανεῖς* was to summon the people to meet; that of the *πρόεδροι*, to lay before them what they were to deliberate upon; and that of the *ἐπιστάτης*, to grant them the liberty of voting, which they could not do, till he had given them a signal.

Laws and decrees generally took their rise in the *βούλη*, or senate, because the persons who composed it were men of learning and great knowledge in the true interests of the constitution; but, no act of theirs was of any force, till the above proper officers had laid it before the people, and they had ratified it by their votes. This account I have collected from the most learned Dr. Potter.

It is to be observed, that Jupiter is here made to represent all the *πρυτανεῖς*, in his single person, and Neptune the *πρόεδροι*; but Apollo and Momus only the single officers, called *ἐπιστάτης* and *γραμματεὺς*; by which it appears that a proper pre-eminence is here preserved, in the distribution of these offices.

(a) γνώμην εἶπεν.—ἘΠΕΙΔΗ πολλοὶ τῶν ξένων, (b) ἔμόνον Ἕλλη-  
 ληνες, ἀλλὰ καὶ Βάρβαροι, ἔδαμῶς ἀξιοὶ ὄντες κοινανεῖν ἡμῖν τῆς  
 πολιτείας παρεγγραφέντες, ἐκ οἷδ' ὅπως καὶ Θεοὶ δόξαντες, ἐμπε-  
 5 πλῆκασιν μὲν τὸν ἔρανον ὡς μετὸν εἶναι τὸ συμπόσιον ὄχλος ταρα-  
 χνάδας πολυγλάσσαν τινῶν, καὶ (c) ζυγκλύδων ἐπιλέλοιπε δὲ ἡ  
 ἀμβροσία, καὶ τὸ νέκταρ, ὡς (d) μνάς ἦδη τὴν (e) κοτύλην εἶναι, διὰ  
 τὸ πλῆθος τῶν πινόντων· οἱ δὲ ὑπὸ ἀνυπαδείας παρυσάμενοι τὰς  
 παλαιὰς τε, καὶ ἀληθεῖς Θεοὺς, προεδρίας ἠξιώκασιν ἑαυτὰς παρὰ  
 10 πάλιν τὰ πάτρια, καὶ ἐν τῇ γῆ προτιμάσθαι θεῖλασι· ΔΕΔΟΧΘΩ  
 τῇ βελῆ, καὶ τῷ δήμῳ ζυλλεγῆναι μὲν ἐκκλησίαν ἐν τῷ Ὀλύμπῳ περὶ  
 τροπὰς χειμερινὰς, ἐλίσθαι δὲ ἐπιγνώμονας τελείας Θεοὺς ἐπὶ τρεῖς  
 μὲν, ἐκ τῆς παλαιᾶς βελῆς τῆς ἐπὶ Κρόνῳ· τέτταρας δὲ ἐκ τῶν δάδεια,  
 καὶ ἐν αὐτοῖς τὸν Δία. Τέτρας δὲ τὰς ἐπιγνώμονας, αὐτὰς μὲν κατέ-  
 ζεσθαι ὁμόσάντας τὸν νόμιμον ὄρκον, τὴν Στύγα. Τὸν Ἑρμῆν δὲ,  
 κηρύξαντα ξυναγαγεῖν ἅπαντας, ὅσοι ἀξιῶσι (f) ξυνελεῖν εἰς τὸ

(a) γνώμην εἶπεν.] It is not meant that Hypnus was the person who laid this decree before the assembly; but that he was the first author of it. Γνώμην εἰπεῖν, censere, vel, auctoresse-sententia. Steph.

There seems to be an humorous allegory, in making the god of sleep the author of this decree; which is as much as to say that the whole affair of this assembly of fictitious deities is but a dream, or chimera.

(b) ἔμόνον Ἕλληνας.] He speaks in conformity to the usage in Athens, where even Greeks were reckoned ξένοι, or strangers; to wit, such as came from Ionia, the islands, or any other colony. See Potter.

(c) ζυγκλύδων.] Put for συγκλύδων, from the nominative σύγκλυς—ὑδῶ, a derivative from συγκαλίω, κορυτσο.

(d) μνάς.] See the note upon δερχμαῶν, Lib. I. Dial. xi.

(e) κοτύλην.] See the note upon χοίνικας, Lib. I. Dial. xvii.

(f) ξυντελεῖν.] The other translation renders this word, legitime admitti; but I chuse to follow Stephanus, who says that, upon occasions of this kind, it should be rendered, contribui, to be ranked among. Yet still I cannot see why it should, or how it can, be taken passively. It comes from τέλος, dignitas, or magistratus (which sense of the word is common, as we find Cyrus, in Xenophon, saying εἰς τῆτο τὸ τέλος κατέστη); and I cannot apprehend why it may not be



συνέδειον. Τὸς δὲ ἦκειν μάρτυρας ἐπαγομένους ἐνωρίους, καὶ ἀποδειξίς τῆ γενέας. Τῆντεῦθεν δὲ, οἱ μὲν παρίτωσαν καθ' ἕνα. Οἱ δὲ, ἐπιγνώμονες ἐξελίζοντες, ἢ Θεὸς εἶναι ἀποφανθῆναι, ἢ καταπέμψουσιν ἐπὶ τὰ σφότερα ἡρία, καὶ τὰς θήκας τὰς προγονικάς. Ἦν δέ τις (a) ἀλῶ τῶν ἀδοκίμων, καὶ ἀπαξ ὑπὸ τῶν ἐπιγνωμόνων ἐκκριθῆναι 5 ἐπιδοκίμων τῆ ἐρανῆ, ἐς τὸν τάξιον ἐμπεσεῖν τῆτον. Ἐργάζεσθαι δὲ τὰ αὐτῆ ἐκασον. Καὶ μήτε τὴν Ἀθηναίων ἰᾶσθαι, μήτε τὸν Ἀσκληπιὸν χρησμάδειν, μήτε τὸν Ἀπόλλω τσαῦτα μόνον ποιεῖν, ἀλλ' ἐν τι ἐπιλεξόμενον, μάντιν, ἢ κιθαραδόν, ἢ ἰατρὸν εἶναι. Τοῖς δὲ φιλοσόφοις προσιπεῖν, μὴ ἀναπλάττειν καινὰ ὀνόματα, μηδὲ ληρεῖν 10 περὶ ὧν ἐκ ἴσασιν. Ὅποσοι δὲ ἤδη ναῶν ἢ θυσιῶν ἤξιώθησαν, ἐκείνων μὲν καθαιρεθῆναι τὰ ἀγάλματα, ἐνιθῆναι δὲ ἢ Διὸς, ἢ Ἑρας, ἢ Ἀπόλλωνος, ἢ τῶν ἄλλων τινός· ἐκείνοις δὲ, τάφον χῶσαι τὴν πόλιν, καὶ γῆλην ἐτίσῃσαι ἀντὶ βαρῆ. Ἦν δέ τις παρακῆσθαι τῆ κηρύματος, καὶ μὴ ἐτελήσθαι ἐπὶ τῶν ἐπιγνωμόνων ἐλθεῖν, (b) ἐρήμην αὐτῆ (c) κατα- 15 δαιτησάντων.—ΖΕΥΣ. Τῆτο μὲν ἡμῖν τὸ Ψῆφισμα δικαιοτάτον, ὧ

naturally and easily rendered, in dignitatem, vel, magistratum coire.

(a) ἀλῶ.] The third person singular of the second aorist of the subjunctive mood active. But both the perfect and second aorist active of the verb ἀλίσκω, or ἄλωμι, are, generally, taken passively, as, κλέπτων ἤλακε, furans deprehensus est, Steph. and. πόλις ἀλῆσα, urbs capta. II. ii.

(b) ἐρήμην.] ἔρημος — ον, and ἔρημος, η, ον, are both said. But there is no such word as ἔρημος, an absolute substantive; for, when it is put alone for a desert, χωρὰ, regio, is understood. So, likewise, when ἐρήμη is used, as a law term, signifying a forsaken cause, or that upon which no defendant appears, then, also, is the substantive δίκη, a cause, or suit, understood. See Steph.

(c) καταδαιτησάντων.] The genitive case plural of καταδαιτήσας, the participle of the first aorist active, put, according to the Attic dialect, for καταδαιτησάτωσαν, the third person plural of the first aorist of the imperative mood active of καταδαιτώω, condemno, from κατά, contra, and δαίτα, arbitrium.—Stephanus observes that arbitrium is a most extraordinary signification of the word δαίτα, which, properly, signifies mos-vivendi, or ratio victus à medicis præscripta. And, since none, before him, have accounted for

Μᾶλλον δὲ ἔγωγε γινώσκω  
 πλείους γὰρ οἶδ' ὅτι ἴσονται, οἳ μὴ χειροτονησούτες. Ἀλλὰ νῦν μὲν  
 ἄπιτι. Ὅποτεν δὲ κερύξῃ ὁ Ἑρμῆς, ἠέπει, κομίζοντες ἕκαστον  
 5 ἰναργῆ τὰ γνωρίσματα, καὶ σαφεῖς τὰς ἀποδείξεις, πατρὸς ὄνομα, καὶ  
 μητρὸς, καὶ ὄθεν, καὶ ὅπως Θεὸς ἐγένετο, καὶ Φυλὴν, καὶ (α) Φεάτορας.  
 Ὡς ὅστις ἀν μὴ παρὰσχῆται, ἔδδεν μιλῆσει τοῖς ἐπιγνώμοσιν, εἰ νεῶν  
 τις μέγαν ἐπὶ γῆς ἔχει, καὶ εἰ οἱ ἄνθρωποι Θεὸν αὐτὸν εἶναι νομίζουσιν.

its signifying arbitrium, he begs leave to guess that it is because, as the prescribing a proper regimen of diet restores health to sick persons, so the decision, proposed by arbitrators, restores peace and harmony to the contending parties. Were I allowed also to guess, I should be apt to think, that, as a proper regimen of diet, which allows a patient neither more nor less than he ought to have, hath been termed *δίαιτα*, so the distribution of justice, which gives each of the litigants his exact due, might be called by the same name.

(a) *φεάτορας*.] See the note upon *φεατρῶν*, Lib. II. Dial. ii.

## ΔΙΑΛ. γ'. Τίμων, ἢ Μισάνθρωπος.

It is impossible to express the humour and satire, with which the vices and follies of mankind are here exposed. But the best way to be justly affected with both, is for the reader strongly to picture and represent to himself the habits, the attitudes, the humours, the passions, and the voices of the speakers. So, if we would read Timon's prayer, with which the dialogue begins, with a proper taste, we must represent to ourselves Timon, in his furred leather coat, dirty, shabby, and leaning upon his spade; and then, after no very pious meditation, suddenly turning up his sour frowning face, and, in a loud, harsh, angry, gibing tone of voice, addressing, or rather attacking, Jupiter with a volley of poetical epithets and attributes.

TIM.—Ω Ζεῦ (a) Φίλιε, κὲ ξένιε, κὲ ἑταιρεῖε, κὲ ἐφέσειε, κὲ ἀσεροπητά. κὲ ὄρκιε, κὲ νεφεληγερέτα, κὲ ἐρίγδαυτε, κὲ εἴ τι σε ἄλλο οἱ ἐμβρόνιθοι ποιήλαι καλῶσι, κὲ μάλινα ὅταν ἀπυρῶσι πρὸς τὰ μέτρα, (τότε γὰρ αὐτοῖς πολυάνυμος γινόμεσθαι, ὑπερείδεις τὸ πίπτον τῷ (b) μέτρῳ, κὲ ἀναπληροῖς τὸ κεχρῆνός τῷ ῥυθμῷ) πῶ σοι νῦν ἡ ἐρισμάραγθαι ἀστραπή, κὲ ἡ βαρύνουσα βροντή, κὲ ὁ αἰθαλόεις, κὲ ἐργήεις, κὲ σμιρδαλέος κεραυνός; Ἄπαντα γὰρ ταῦτα λῆσθαι ἤδη ἀναπέφρηε, κὲ καπνὸς ποιητικὸς ἀτεχνῶς, ἔξω τῶ πατάγῃ τῶν ὀνομάτων. Τὸ δὲ αἰδιμόν σε, κὲ ἐκηθόλον ὄπλον, κὲ πρόχειρον, ἐκ οἷδ' ὅπως τελείως ἀτίσθη, κὲ ψυχρὸν ἐστὶ. μηδὲ ὀλίγον σπινθῆρα ὀργῆς κατὰ τῶν ἀδικούντων διαφύλαττον. Θᾶττον γὰρ τῶν ἐπινοεῖν τις ἐπιχειρούντων ἕωλον θραυαλλίδα φοβήθειῃ ἂν, ἢ τὴν τῷ πανδαμάτορος κεραυνῷ φλόγα. Οὕτω δαλὸν τινα ἐπανατέναςθαι δοκεῖς αὐτοῖς, ὡς πῦρ μὲν, ἢ καπνὸν ἀπ' αὐτῷ μὴ δεδιέναι, μόνον δὲ τῷτο οἶσθαι ἀπολαύειν τῷ τραύματι, ὅτι ἀναπληροῦσθαι τῆς ἀσβόλης. Ὡσεῖ ἤδη διὰ ταῦτά σοι κὲ ὁ Σαλμονεὺς ἀνίσθηροντῶν ἐτόλμα, ἐ πᾶν τοι ἀπίθανον ὦν πρὸς ἔτω ψυχρὸν τὴν ὀργὴν Δία, δερμεργός

(a) Φίλιε.] The words philic, hospitalitie, and jusjurandice, in the translation, are coined.

(b) μέτρῳ.] Βαίνονται δὲ οἱ ῥυθμοὶ, τὰ δὲ μέτρα ἐ βαίνονται. Scholiast. Æschyli. Faber.—So that ῥυθμός signifies, the harmonious run of a verse, and μέτρον, the just measure, or number, of feet.

ἀνὴρ, ἢ μεγαλαυχόμενος. Πᾶς γὰρ, ὅπῃ γε καθάπερ (a) ὑπὸ  
μανδραγόρα καθεύδεις; ὅς ἔτε τῶν ἰπιορκόντων ἀκέεις, ἔτε τὸς

(a) ὑπὸ μανδραγόρα.] Grævius thinks that Lucian could not write it ὑπὸ μανδραγόρα, because the mandrake doth not cause sleep to such as only lie under it, but to such as drink the juice of it: and he therefore would have it read, ἀπὸ μανδραγόρα, after mandrake, that is, “after taking a dose of mandrake.” That ἀπὸ is often taken in this sense is certain; as, ἀπὸ δ’ αὐτῆ θορέσσοντο, at deinde armabantur, II. ix. and, ἀπὸ δειπνῶ, post cœnam; ἀπὸ σαλπίγγος, post tubæ sonitum. *Steph.*—Yet, as the mandrake is a plant of a soporific quality, I think Lucian might have considered a dose of it as an oppression and load upon the senses, and, therefore, have said of a person, that he slept ὑπὸ μανδραγόρα, under the oppression of a dose of mandrake.

I have been favoured with the following accurate and learned account of the mandrake, by a friend:—“Mandrake  
“is an herb of a narcotic and cold quality, especially the  
“root, which is large, and shaped like those of parsnip, car-  
“rot, white briony, &c. and, in old times, has been applied  
“to deaden pain, in parts to be opened, or cut off. Its roots  
“are sometimes forked; which made the fruitful heads of  
“antiquity fancy they were like the legs, or thighs, of men,  
“and derive its Greek name of mandragora, quasi andra-  
“gora, quod inter eradicandum ejulatur et humanam refert  
“vocem. Pythagoras calls it, anthropomorphus. Columella  
“terms it, semihomo. Albertus, de mandragora. Drusius,  
“de monstribus. Kircherus, de magia parastatica. Plin. in  
“Hist. Nat. and others, have run into the same conceit.

“The ancients believed it grew only at places of execu-  
“tion, out of the urine and fat of the dead; that, in eradica-  
“tion, it shrieked; that it brought calamity on such as pulled  
“or dug it up; to prevent which disasters, Pliny, who lets no  
“idle story slip, gives directions, at large, to be observed in  
“pulling it.

“Cunning impostors have confirmed these errors, by  
“chusing forked roots of it, and carving, in some, the gene-  
“rative parts of men; in others, those of women; and put-  
“ting into small holes, made in proper places, the grains

ἀδικῶντας ἐπισκοπεῖς· λημᾶς δὲ, καὶ ἀμβλυώτεις πρὸς τὰ γινόμενα,  
καὶ τὰ ἅτα ἰκκεκάφωσαι. καθάπερ οἱ παρησηκότες. Ἐπεὶ νέθω γὰρ  
εἶτι καὶ ὀξύθυμῶν καὶ ἀκμαίος τὴν ὀργὴν, πολλὰ κατὰ τῶν ἀδικῶν,  
καὶ βιαίων ἐποιεῖς, καὶ εἰδέποτε ἤγες τότε πρὸς αὐτὰς ἐκχειρίαν, ἀλλ'  
αἰεὶ ἐνεργὸς πάντως ὁ κεραυνὸς ἦν, καὶ ἡ αἰγίς ἐπεσειέτο. καὶ ἡ βροντὴ 5  
ἐπαταγεῖτο, καὶ ἡ ἀσρατὴ συνεχὲς, ὡσπερ (α) εἰς ἀκροβολισμόν προση-  
κονίζετο. Οἱ σεισμοὶ δὲ (β) κοσκινηθὸν, καὶ ἡ χιῶν σαρηθὸν, καὶ ἡ  
χάλαζα πετρηθὸν καὶ ἴνα σοι (γ) φορτικῶς διαλέγωμαι, ὑετοί τε

“ of millet, barley, or the like ; and setting them in a moist  
“ place, till they grew, and sent forth blades ; which, when  
“ dried, looked like hair. For the discovery of these cheats  
“ we are beholden to Matthiolus, Crolius, Sir Thomas  
“ Brown, and others.”

(a) εἰς ἀκροβολισμόν.] Ἀκροβολίζω signifies, “ to dart, or  
“ shoot, from beneath, at any high place, or thing ; or, from an  
“ high place, at something below.” And, though *Stephanus*,  
who shews this to be the true meaning of the word, interprets  
ἀκροβολισμὸς by nothing but jaculatio, or velitatio ; yet cer-  
tainly it must, from its composition, originally and properly,  
signify, ex-alto-vel-edito-loco-jaculatio, or, editum-versus-lo-  
cum-jaculatio : and, here, it must signify the former, as the  
lightning must have been darted downward. For these  
reasons, I take εἰς ἀκροβολισμόν to be, here, spoken in much  
the same manner as εἰς ὑπερβολὴν, or, εἰς τὸ ἀκρίβισταλον ; and,  
therefore, to signify, usque ad acrobolismum, that is, even  
to the degree of an acrobolismus, that is, “ as thick as darts  
“ are showered down upon an enemy, from the walls of a  
“ town, or other high place.” Erasmus, here, renders both  
ὡσπερ and εἰς by nothing but, in morem ; which, how it  
answers to those two words, I cannot see : nor can I apply  
this expression to εἰς, having never met with this preposition,  
in that sense.

(b) κοσκινηθὸν.] “ Ut cribri agitationem referre videantur.”  
Faber.

(c) φορτικῶς.] *Stephanus* shews that φορτικός signifies,  
“ fit-to-carry-great-burthens,” as, φορτικὸν πλοῖον, oneraria  
navis ; and, that, metaphorically, it signifies molestus, or  
tædiosus. But I find it hard to conceive (though Erasmus  
hath so translated it) how φορτικῶς, here, can signify molestè ;

ραγδαῖοι, κὴ βίαιοι (a) ποταμὸς ἐκάστη σαγῶν ὡσεὶ τηλικαύτη ἐν ἀκαρεῖ χρόνῳ ναυαγία ἐπὶ τῷ Δευκαλίῳ ἐγένετο, ὡς ὑπόθευχίαν ἀπανταν καταδεδυκόταν, μόγις ἐν τι κινώτιον περισσῶθῃναι, προσοκείλαν τῷ (b) Λυκαρεῖ, ζῶπυρόν τι τῷ ἀνθρώπινῳ σπέρματι διαφύλαττον εἰς ἐπιγονὴν κακίας μείζον. Τοι γὰρ τοι ἀκίβηθα τῆς ῥαθυμίας τὰπίχειρα κομιζῶ παρ' αὐτῶν, ἔτε θύοντ' ἔτι σοί τιν', ἔτε σεφανῆντ', (c) εἰ μὴ τις ἄρα πᾶρεργον Ὀλυμπίαν· κὴ ἔτ'

because Timon, through the whole, preserves, at least, a sort of a shew of decorum towards Jupiter, which it would be inconsistent in him, here, to break through; and because it would be both unnatural and nonsensical in him, to tell Jupiter, to his face, while he was praying to him, that he would pester him, especially since what he subjoins to φορτικῶς διαλέγωμαι, viz. ὑετοὶ ραγδαῖοι, &c. is not at all a language of a pestering nature. I, therefore, am inclined to think that φορτικῶς in this place, means magnificè; as if he had said, “And, Jupiter, that I may talk to you importantly, or grandly, as my subject requires I should.”—And this he really does, by going on in the grand expressions, ὑετοὶ ραγδαῖοι, &c.

(a) ποταμὸς.] The text seems to want κὴ before ποταμὸς, to answer τε going before.

(b) Λυκαρεῖ.] Lycores was a street of the city Delphi, upon mount Parnassus, of which the common dictionaries make no mention.

(c) εἰ μὴ τις ἄρα πᾶρεργον Ὀλυμπίαν.] These words are to me very obscure. I, therefore, leave the translation of them as I found it; though, I fear, it hath no authority for rendering πᾶρεργον, adverbially, by “obiter;” and much less for rendering Ὀλυμπίαν by “in ludis Olympicis.” It is true, Ὀλύμπια—ων signifies Olympia, or, ludi Olympici; but, how the genitive case Ὀλυμπίαν can signify “in Olympicis,” is what I cannot conceive. The only sense I can make of this place arises from considering the text as running in this manner: ἔτε θύοντος ἔτι σοί τινος, ἔτε σεφανῆντος, εἰ μὴ τις ἄρα ΠΟΙΗΣΙΕ πᾶρεργον ἘΚΕΙΝΟ Ὀλυμπίαν. “Nec sacrificante tibi amplius aliquo, nec statuam tuam coronante, nisi præstiterit quispiam supervacaneum illud ludorum Olympi-



ἔκ πάντων ἀναγκαῖα ποιεῖν δοκῶν, ἀλλ' εἰς ἔθ' ὅ τι ἀρχαῖον συντελῶν.  
Καὶ κατ' ὀλίγον Κρόνον σε, ᾧ Θεῶν γενναϊότατε, ἀποφαίνεσι, παρα-  
τάμενοι τῆς τιμῆς.

2. Ἐῷ λέγειν, ὀποσάκις ἤδη σε τὸν νεὸν σεσυλήκασιν. Οἱ δὲ καὶ  
αὐτῷ σοι τὰς χεῖρας (a) Ὀλυμπιάσιν ἐπιβέβλήκασιν. Καὶ σὺ ὁ 5  
ὑψιφρεμέτης ὠκνησας, ἢ ἀναστῆσαι τὸς κύνας, ἢ τὸς γείτονας ἐπικα-  
λέσασθαι, ὡς βοηδρομήσαντες αὐτὰς συλλάβοιεν, ἔτι συσκευαζομένους  
πρὸς τὴν Φυγὴν. Ἄλλ' ὁ γενναῖος, καὶ γιγαντολέτωρ, καὶ Τιτανοκρά-  
τωρ, ἐκάθησο, τὸς πλοκάμους περιχειρόμενος ὑπ' αὐτῶν, δεκάτηχον  
κεραυτὸν ἔχων ἐν τῇ δεξιᾷ. Ταῦτα τοῖνον, (b) ᾧ θαυμάσιε, πηνίκα 10  
παύσεται, ἕτως ἀμελῶς παροράμενα; Ἡ πότε κολάσεις τὴν τοσαύ-  
την ἀδικίαν; (c) Πόσοι Φαίδοντες, ἢ Δευκαλιώνες, ἱκανοὶ πρὸς ἕτως  
ὑπέραντλον ὕδριν τῆ βίβ; Ἴνα γὰρ τὰ κοινὰ ἰάσας, τὰ μὰ εἶπα,  
τοσούτους Ἀθηναίων εἰς ὕψος ἄρας, καὶ πλοσίσας ἐκ πανεστάτων ἀποφή-  
νας, καὶ πᾶσι τοῖς δεομένοις ἐπικυρήσας, μᾶλλον δὲ ἀθρόον ἐς εὐεργε- 15  
σίαν τῶν φίλων ἐκχέας τὸν πλοῦτον, ἐπειδὴ πένης διὰ ταῦτα ἐγενόμην,  
ἐκ ἔτι ἐδὲ γνωρίζομαι πρὸς αὐτῶν, ἕτε προσβόλεψιν οἱ τέως ὑποπ-  
τήσσοντες, καὶ προσκυβήντες, κατ' τῆ ἐμῆ νεύματ' ἀνηρητήμενοι.  
Ἄλλ' ἢν περ καὶ ὁδῶ βαδίζων ἐντύχοιμί τινα αὐτῶν, ὥσπερ τινὰ σῆλην  
παλαῖν νεκρῆ ὑπτίαν, ὑπὸ τῆ χρόνῳ ἀνατετραμμένην παρέρχονται, 20  
(d) μηδὲ ἀναγνόντες. Οἱ δὲ καὶ πόρρωθην ἰδόντες, ἐτέρων ἐκτρέπενται,

“corum.” And this sense I should gladly change for one that may be drawn from the text with more ease.

The Olympic games were celebrated in honour of Jupiter Olympius, not at mount Olympus, in Thessaly, but near the city Olympia, otherwise called Pisa, upon the river Alpheus, in Peloponnesus.

(a) Ὀλυμπιάσιν.] The dative case singular of Ὀλύμπια, the name of that city, with σιν added; and is put adverbially, signifying, in-Olympia. So Ὀλυμπιάδην, ab-olympia; and Ὀλυμπιάζει, Olympiam-versus.

(b) ᾧ θαυμάσιε.] “Honoris appellatio: ut, ᾧ γενάδα, εὐδαιμόνιε, &c.” Faber.

(c) πόσοι Φαίδοντες.] How many universal conflagrations and deluges! Meaning, that the present race of mortals deserve to be burned, or drowned, many times over.

(d) Μηδὲ ἀναγνόντες.] Faber renders these words, “ne legentes quidem,” as if they considered Timon as a fallen pillar of some sepulchre; the inscription on which they

θυσιάνητον, καὶ ἀποτρόπαιον θάνατον ὄψασθαι ὑπολαμβάνοντες, τὸν  
 ἔτι πρὸ πολλῆ σωτηρίας, καὶ εὐεργέτην αὐτῶν γεγεννημένον. Ὡστε ὑπὸ  
 τῶν κακῶν ἐπὶ ταύτην τὴν ἐσχατιάν τρατόμενος, ἐναψάμενος διφθέραν,  
 5 ἐργάζομαι τὴν γῆν, ὑπόμισθος ὄσολῶν τεσσάρων, τῆ ἔρημια καὶ τῆ  
 δικέλλῃ προσφιλοσοφῶν ἐνταῦθα. Τῆτο γὰρ μοι δοκῶ κερδανεῖν,  
 μηκέτι ὄψεσθαι πολλὰς παρὰ τὴν ἀξίαν εὐπράττοντας. (a) Ἀνια-  
 ρότερον γὰρ τῆτό γε. Ἦδη ποτὲ ἔν τῳ Κρόνῳ καὶ Ῥέας υἱῆ, τὸν  
 βαδύν τῆτον ὑπνον ἀποσεισάμενος, καὶ νύδμον (ὑπὲρ τὸν (b) Ἐπιμι-  
 νίδην γὰρ κεκοίμησαι) καὶ (c) ἀναρρίπισας τὸν κεραυνόν, ἢ ἐκ τῆς

would not so much as read. It is true, ἀναγινώσκω often signifies to read; but “agnosco” is the proper and most usual signification of it; and, I think, “agnoscentes” is the more natural sense, in this place; though I own the other to be somewhat pretty.

(a) Ἀνιαρότερον.] “More vexatious” than even my calamities, in this place of toil and want.

(b) Ἐπιμινίδην.] He was a poet of Crete, who, as he attended his father's flocks, fell asleep in a cave, and slept there seventy years.

St. Paul is said, in his epistle to Titus, to have quoted from him, that verse,

Κρηῆτες αἰεὶ ψεύσαι, κακὰ θηρία, γαστέρις ἀργαί.

Steph.

(c) ἀναρρίπισας.] “Ῥίπη, ἢ ῥίπτω, jacio, est, Impetus ejus “quod projicitur.” Steph. But I should think that, considered as the theme of ῥιπίζω, ventilo, it means, rather, the wind, occasioned by any thing that is thrown by force; and this I think, because it is frequently used to signify the wind. Hence, I cannot but conclude that ῥιπίζω does not so properly signify “folibus sufflo” (as the writers of lexicons render it) but, “projiciendo ventilo,” to blow up, by a projectile motion, as children, in their play, kindle up the fire on the end of a stick, by whirling it about. And, perhaps, Lucian here intended a piece of waggery on Jupiter, by making Timon desire him to revive the fire of his thunderbolt, as a boy, in his play, does that on the end of a stick, viz. by whirling it about. In which sort of action, Jupiter, whirling his thunderbolt, in order to light it up, must make a comical sort of a figure.

(a) Οἴτης ἠναυσάμενος, μεγάλην ποιήσας τὴν θλόγα. ἐπιδείξαιό  
 τινα χολὴν ἀνδρώδης κῆ νεανικῆ Διός. εἰ μὴ ἀληθὴ ἔστι τὰ ὑπὸ  
 (b) Κρητῶν περὶ σε, κῆ τῆς ἐκεῖ σῆ ταφῆς μυθολογεύμενα.

3. ΖΕΥΣ. Τίς κτός ἐσιν, ὦ Ἐρεμῆ, ὁ κεκραγὼς ἐκ τῆς  
 Ἀττικῆς, παρὰ τὸν Ἰμμηττὸν ἐν τῇ ὑπορείᾳ, πιναρῶ ὀλῶ, κῆ 5  
 αὐχμῶν, κῆ ὑποδίφτερῶ; Σκάπτει δὲ (c) οἶμαι, ἐπικεκυφῶς  
 λάλος ἀνδρωτος, κῆ θραυός. Ἦπερ (d) φιλόσοφος ἐσιν ἔ γὰρ  
 ἐν ἧτως ἀσεβεῖς τὰς λόγους (e) διεξήκει καθ' ἡμῶν. ἘΡΜ Τί  
 φῆς, ὦ πάτερ; Ἀγνοεῖς Τίμωνε τὸν Ἐχικρατίδα, τὸν Κολυττία;  
 Οὗτός ἐσιν ὁ πολλακίς ἡμᾶς καθ' ἑρῶν (f) τελείων ἐσιάσας, ὁ 10

(a) Οἴτης.] Mount Oeta hath never been remarkable for fire  
 or volcanos. But, as Ætina was, both for those and for the  
 forge of the Cyclops, in which were made Jupiter's thun-  
 derbolts, I have no doubt but Lucian wrote it Αἰτνης. I  
 have found Faber, too, of this opinion.—ἠναυσάμενος, read ἀνα-  
 σάμενος, says Faber, especially, because Erasmus translates  
 it, “redaccenso;” which he must have done, because he  
 found it so written, in his book.—This emendation is, cer-  
 tainly, just; because, as the thunderbolt had been extinct,  
 it was, therefore, to be re-kindled,” or again made red hot.

(b) Κρητῶν.] See the story of Jupiter in your dictionary.

(c) οἶμαι.] It seems, Jupiter could not, at that vast height,  
 distinctly see whether Timon was digging, or not: but he  
 very judiciously guesses, from his stooping posture, that he  
 was at that sort of work.

(d) φιλόσοφος.] Many of the philosophers were wont to  
 decry the chimerical deities of the Heathen. On this account  
 was Socrates, the greatest of them, put to death by the  
 Athenians.

(e) διεξήκει.] The third person singular of the preterpluper-  
 fect tense of the middle voice: διεξείμαι, properly signifying,  
 as it were, *perexceo*; but, often, used for *edissero*, or *oratione-  
 percurreo*.

(f) τελείων.] Such beasts were chosen for sacrifices, as  
 were without blemish: which custom, doubtless, was origi-  
 nally taken from the commands given by God, at the insti-  
 tution of the passover, and of the consecration of priests:  
 “Your lamb shall be without blemish, a male of the first  
 “year.” Exod. xii. 5. And, “take one young bullock, and

- (a) νεόπλυτος, ὁ τὰς ὅλας ἑκατόμβας, παρ' ᾧ λαμπρῶς εἰώθαμεν ἑορτάζειν τὰ διάσια. ΖΕΥΣ. Φεῦ τῆς ἀλλαγῆς. Ὁ καλὸς ἐκεῖνος, ὁ πλάσιος. περὶ ὃν οἱ τοσῶτοι φίλοι; Τί παθῶν ἔν τοιῷτός ἐσιν, ἀρχμηρὸς, ἀθλιος, κὲ σκαπανεύς, κὲ μισθωτὸς, ὡς εἰοικεν, ἔτω βαρεῖαν καταφέραν τὴν δίκελαν; ἘΡΜ. (b) Οὕτωςί μὲν εἰπεῖν, χρηστότης ἐπέτριψεν αὐτὸν, κὲ φιλανθρωπία, κὲ ὁ πρὸς τὰς δεομένους ἀπαντας οἰκτος· ὡς δὲ ἀληθεῖ λόγῳ, ἀνοια, κὲ (c) εὐήθεια, κὲ ἀκρίσια περὶ τὰς φίλους, ὅς ἐ συνίει, κόραξι κὲ λύκοις χαριζόμενος· ἀλλ' ὑπὸ γυπῶν τοσῶτων ὁ κακοδαιμων κειρόμενος τὸ ἦπαρ, φίλους εἶναι αὐτὸς κὲ ἐταίρους ἄετο, 10 ὑπ' εὐνοίας τῆς πρὸς αὐτὸν, χαιροντας τῇ βορᾷ. Οἱ δὲ τὰ ὄσα γυμνάσαντες ἀκρίβῳς, κὲ περιτραγόντες, εἴ τις κὲ μυελὸς ἐνῆν ἐκμυζήσαντες κὲ τῆτον εὐ μάλα ἐτιμελῶς, ἄχοντο, αὖον αὐτὸν κὲ τὰς ρίζας ὑποτετμημένον ἀπολιπόντες· ἐδὲ γνωρίζοντες ἐτι, ἐδὲ προσβλέποντες. Πόθεν γὰρ ἢ ἐπικραῦντες, ἢ ἐπιδιδόντες ἐν τῷ μέρει;
- 15 Διὰ ταῦτα δικελλίτης κὲ διφθερίας, ὡς ὄρας, ἀπολιπὼν ὑπ' αἰσχύνης τὸ ἄστυ μισθῆ γεωργεῖ, μελαγχολῶν τοῖς κακοῖς, ὅτι οἱ πλυτάντες παρ' αὐτῆ, μάλα ὑπεροπτικῶς παρέρχονται, ἐδὲ τῆνομα, εἰ Τίμων καλοῖτο, εἰδότες. ΖΕΥΣ. Καὶ μὴν ἐ παροπτέος ἀνῆρ, ἐδὲ ἀμελητέος· εἰκότα γὰρ ἠγανάκτει δυσυχᾶν' ἐτεῖ κὲ ὅμοια ποιήσομεν τοῖς 20 καταράτοις κόλαξιν ἐκείνοις, ἐπιλησημένοι ἀνδρὸς (d) τοσαῦτα ταύρων

“two rams, without blemish.” Exod. xxix. 1. The word *τελείω*, applied to sacrifices, is of frequent use, in Homer; which makes Lucian use it, here, in the way of humour.

(a) *νεόπλυτος*.] Not suddenly enriched, and, therefore, an upstart (which is the usual signification of this word), but, “lately enriched,” i. e. who lately came into a great fortune; and such there had been, in Timon's family, as appears by his discourse with Plutus below. Stephanus, too, shews that *νεόπλυτος* is sometimes taken in this sense of *nuperditatus*.

(b) *Οὕτωςί μὲν εἰπεῖν*.] “That I may so say: that is, to talk “in the way of the world.”

(c) *εὐήθεια* ] Properly, good morals; that is, honesty, or, no guile. Hence, it hath been used to signify that kind of simplicity which makes an honest man think every other as undesigning as himself, and which, therefore, hath a mixture of folly in it. See Steph.

(d) *τοσαῦτα*.] Faber justly observes that *τοσαῦτα πτότατε* is barbarous Greek, and that, in the royal manuscript at Paris,

τε κὶ αἰγῶν πιότατα καύσαντος ἡμῖν ἐπὶ τῶν βαρῶν ἔτι γῆν ἐν ταῖς  
 ῥίσι τὴν (α) κνίσσαν αὐτῶν ἔχω· πλὴν ὑπ' ἀσχολίας τε, κὶ θορύβου  
 πολλῆ τῶν ἐπισηκόντων, κὶ βιαζομένων, κὶ ἀρπαζόντων, ἔτι δὲ κὶ  
 φόβου τῆ παρὰ τῶν ἱεροσυλῆνων (πολλοὶ γὰρ ἔσται κὶ δυσφύλακτοι,  
 κὶ ἐδὲ ἐπ' ὀλίγον καταμῦσαι ἡμῖν ἐφίῃσι) πολὺν ἤδη χρόνον, ἐδ' 5  
 ἀπέβλεψα εἰς τὴν Ἀττικὴν, κὶ μάλιστ' ἐξ ἧς φιλοσοφία, κὶ (b) λόγων  
 ἐρίδες, ἐπεπόλασαν αὐτοῖς. Μαχομένων γὰρ πρὸς ἀλλήλους, κὶ  
 κεκραγόντων, ἐδὲ ἐπακέειν ἐστὶ τῶν εὐχῶν. Ὡστε ἢ ἐπιβυσάμενον χρὴ  
 τὰ ὅσα καθήσθαι, ἢ ἐπιτριβῆναι πρὸς αὐτῶν, ἀρετὴν τινα, κὶ (c) ἀσά-  
 ματτα, κὶ λήρους μεγάλῃ τῇ φωνῇ ξυνειρούνταν. Διὰ ταῦτά τοι κὶ 10  
 τῆτον ἀμεληθῆναι συνέδη, πρὸς ἡμᾶς ἔφαυλον ὄλια. Ὅμως δὲ τὸν  
 Πλάτωνα, ὃν Ἐρμῆ, παραλαβάν, ἀπιδι παρ' αὐτὸν κατὰ τάχῃ.  
 Ἀγέτω δὲ ὁ Πλάτων κὶ τὸν Θεσαυρὸν μετ' αὐτῆ, κὶ μενέτωσαν ἀμφω  
 παρὰ τῷ Τίμωνι, μηδὲ ἀπαλλατρίσθωσαν ἕτω ῥαδίως, κἂν ὅτι  
 μάλιστ' ὑπὸ χρηστότητος αὐθις ἐκδιώκῃ αὐτὴς τῆς οἰκίας. Περὶ δὲ 15  
 τῶν κολάκων ἐκείνων, κὶ τῆς ἀχαριστίας, ἣν ἐπεδειξάντο πρὸς αὐτὸν,  
 κὶ αὐθις μὲν σκέψομαι, κὶ δίκην δώσωσιν, ἐπειδὴν τὸν κεραυρὸν ἐπισ-  
 κευάσω· κατεαγμέναι γὰρ αὐτῆ κὶ ἀποσομακμένοι εἰσὶ δύο (d) ἀκτίνες  
 αἱ μέγισται, ὅποτε φιλοτιμότερον ἠκόμισα πρᾶγῃ ἐπὶ τὸν (e) σοφιστὴν

it is, τοσαῦτα μέρη ταύρων, &c. "So many thighs of bulls."  
 For the thighs, especially, were wont to be offered.

— πῖονα μέρη ἔχου.

Hom.

(a) κνίσσαν ἔχω.] As Jupiter utters these words, he, no  
 doubt, must be supposed, as it were, to snuff up the delicious  
 fumè.

(b) λόγων ἐρίδες.] Disputes, in which was no just reasoning,  
 because they were only about words.

(c) ἀσάματτα.] See the note to this word, Lib. I. Dial.  
 xxxii.

(d) ἀκτίνες.] Ἀκτὴν properly signifies a sun-beam. I sup-  
 pose, the shafts darted by Jupiter, or the thunderbolts, were  
 called ἀκτίνες, both as they were supposed to resemble the  
 rays of the sun, in point of brightness, and to be darted with  
 much the same velocity.

(e) σοφιστὴν Ἀναξαγόραν.] Diogenes Laërtius observes that  
 the σοφοί, or wise-men, afterwards called φιλόσοφοι, were,  
 anciently, styled σοφισταί.

Anaxagoras was very eminent for his knowledge in natu-  
 ral philosophy, especially the astronomical part. He held

Ἀναξαγόραν, ὃς ἐπειθε τὰς ὀμιλητάς, μηδὲ ὅλως εἶναι τινας ἡμᾶς τὰς Θεάς. Ἄλλ' ἐκείνῳ μὲν διήμαρτον ὑπερέσχε γὰρ αὐτῷ τὴν χεῖρα Περικλῆς. Ὁ δὲ κεραυνός, εἰς τὸ (α) ἀνάκειον παρασκήψας, ἐκείνῳ τε κατέφλεξε, καὶ αὐτὸς ὀλίγῳ δεῖν συνείριθι παρὰ τὴν πύετραν  
5 πλὴν ἱκανῆ ἐν τοσούτῳ καὶ αὐτὴ τιμωρία ἔσται αὐτοῖς, εἰ ὑπερπλατύνῃα τὸν Τίμωννα ὀρώσιν.

4. ΕΡΜ. Οἷον ἦν τὸ μέγα κεκραγέσαι, καὶ ὄχληρόν εἶναι, καὶ θρασύν; ἔ τοῖς δικαιολογῆσι μόνοις, ἀλλὰ καὶ τοῖς εὐχομένοις τῆτο χρέσιμον. Ἴδὲ γὰρ αὐτίκα μάλα πλέσιος ἐκ πανεσάτε καλασθή-  
10 σεται ὁ Τίμων, βοήσας καὶ παρρησιασάμεν ἐν τῇ εὐχῇ, καὶ ἐπιστρέψας

that the sun was a *μυδρὸς διάπυρος, candens ferrum*, "a red-hot mass of iron," as the translator of Laërtes renders it: but, according to others, and with more truth, "a red-hot round mass of matter; which, he asserted, was larger than all the Peloponnesus. He likewise held that the moon was inhabited, and had mountains and valleys in it. His opinion of the sun's being a very large red-hot mass of matter, and of the moon's having mountains and valleys, is demonstrated by the modern philosophers. And, perhaps, they have arrived at this knowledge, because their masters, the ancients, have shown them the way to it.

Anaxagoras was, by one Cleon, arraigned of impiety toward the Gods, for holding the above opinion; but he was only fined five talents, and banished, ἀπολογησαμένῳ ὑπὲρ αὐτῷ Περικλῆς τῷ μαθητῷ. "his scholar, Pericles, having defended him." Lucian, here, makes him an atheist; but the contrary is evident, from that memorable answer he once made to a man who asked him, why he did not take care of his country? "Yes (said he), I take great care of my country;" at the same time pointing to heaven. *Diog. Laërt.*

I know not what Lucian means by saying that the thunderbolt, that had missed Anaxagoras, destroyed the temple of Castor and Pollux; except that he alludes to some history that gave an account that this temple had, in the time of Pericles, been destroyed by lightning: but I doubt whether we have any such history now extant.

(a) ἀνάκειον.] Castor and Pollux were, peculiarly, called ἀνακες, the kings, or guardians, and their temple, ἀνάκειον. *Stetih.*



τὸν Δία. Εἰ δὲ σιωπῇ ἕσκαπτεν ἐπικεκυφώς, ἔτι ἂν ἕσκαπτεν ἀμελέμενος. ΠΛΟΥΤ. Ἄλλ' ἐγὼ ἔκ ἂν ἀπέλθοιμι, ᾧ Ζεῦ, παρ' αὐτόν. ΖΕΥΣ. Διὰ τί, ᾧ ἄρισε Πλάττε, καὶ ταῦτα, ἕμω κειλευσαντος; ΠΛΟΥΤ. Ὅτι νῆ Δία ὕβριζεν εἰς ἕμέ, καὶ ἐξεφόρει, καὶ εἰς πολλὰ καλεμέριζε (καὶ ταῦτα, παῖρᾶν αὐτῷ φίλον ὄντα) καὶ μόνον 5 ἐχὶ δεικράνοις με ἐξείωθει τῆς οἰκίας, καθάτερ οἱ τὸ πῦρ ἐκ τῶν χειρῶν ἀπορρίπτοντες. Αὐθις ἔν ἀπέλθω, παρρασίτοις, καὶ κόλαξι, καὶ ἐταίραις παρεδοθησόμενος; Ἐπ' ἐκείνας, ᾧ Ζεῦ. πέμπέ με, τὸς αἰσθησομένους τῆς δωρεᾶς, τὸς περιέφοντας, οἷς τίμαι ἕγῶ καὶ περιπόθητος. Οὗτοι δὲ οἱ (a) λάροι τῇ πονείᾳ ξυνέσασαν, ἣν προτιμῶσιν 10 ἡμῶν, καὶ διφθίραν παρ' αὐτῆς λαβόντες, καὶ δίκελλαν, ἀγαπάτωσαν ἄθλιοι, τέτλαρχς ἑβολὸς ἀποφέροντες, οἱ δεκαταλάντες δωρεᾶν ἀμελητὴ προΐμενοι. ΖΕΥΣ Οὐδὲν ἔτι τοῖστον ὁ Τίμων ἐργάσεται περὶ σε, πάνυ γὰρ αὐτὸν ἡ δίκελλα πεπαιδαγωγῆκεν (εἰ μὴ παντάπασιν ἀνάληγτος εἰς τὴν ὄσφυν) ὡς χρῆν σε ἀντὶ τῆς πονείας προαι- 15 ρεῖσθαι. Σὺ μέντοι πάνυ μεμφίμοιο ἔσθαι μοι δοκεῖς, ὡς νῦν μὲν τὸν Τίμωνα αἰτιάᾳ, διότι σοι τὰς θυρας ἀναπίσασας, ἤρξει περινοσεῖν ἑλευθέρως, ἔτε ἀποκλείων, ἔτε ζηλοτυπῶν. Ἄλλοτε δὲ τὸνανλίον ἠγανάκεις κατὰ τῶν πλεσιῶν, κατακελεύσθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ κλεισί, καὶ σημείον ἐπιβλαίης, ὡς μηδὲ 20 παρακύψαι σοι εἰς τὸ φῶς δυνατὸν εἶναι. Ταῦτα γὰρ ἀπαδύρῃς πρὸς με, ἀποτνήγεσθαι λέγων ἐν πολλῶ τῶ σκότα. Καὶ διὰ τῆτο ἀχρὸς ἡμῖν ἐφαίνας, καὶ φροντιδος ἀνάπλεως, συνεσπακὸς τὸς δακτύλους (b) πρὸς τὸ ἔθῃ τῶν (c) συλλογισμῶν, καὶ ἀποδεράσασθαι ἀπειλῶν, εἰ καιρῶ λάβοιο παρ' αὐτῶν. Καὶ ὅλας τὸ πρᾶγμα ὑπέρδεινον ἐδοκεῖ 30

(a) λάροι.] Λάρος, properly, signifies a sea-gull, which boys usually catch, by holding up a little froth to him. *Steph.*

We, too, call men who are easily imposed on, or dupes, by the name of gulls.

(b) πρὸς τὸ ἔθῃ, &c.] Agreeably to the custom of computation, that is, as tellers, or reckoners, of money are apt to have their fingers crumpled, while they reckon the cash. Συλλογισμὸς, originally, signifies "the casting up of an account," being "arithmeticonum vocabulum." *Steph.*

(c) συλλογισμῶν.] "Adscriptis pater forte συλλογίσων." *Gronov.* His father's correction seems right; for, to say that his fingers were crumpled, "according to the custom of reckoners of money," is much more natural than to say they were so, "according to the custom of computation," which is a harsh expression.

- σοι ἐν χαλκῷ, ἢ σιδηρῷ θαλάμῳ, καθάπερ τὴν Δανάην παρθενεύουσαι, ὑπ' ἀκριβέσι καὶ παμπονήροις (a) παιδαγωγοῖς ἀνατρεφόμενον (b) τῷ τόκῳ, καὶ τῷ λογισμῷ. Ἄτοπα γὰρ ποιεῖν ἕφασκες αὐτῆς, ἱερῶν μὲν εἰς ὑπερβολὴν, ἐξόν δὲ ἀπολαύειν ἐτολιμῶντας, ἐδὲ ἐπ' αἰτίας χρωμένεσι τῷ ἔρωτι, κυρίως γὰρ ὄντας, ἀλλὰ φυλάττειν ἐγρηγορότας, ἐς τὸ σημεῖον καὶ τὸν μοχλὸν ἀσκηθαρμυκίᾳ βλέποντας, ἱκανὴν ἀπόλαυσιν οἰομένεσ, ἐπὶ αὐτῆς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδενὶ μεταδιδόναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ Φάτιγ κίνα, μήτε αὐτὴν ἐσθίεισαν τῶν κριβῶν, μήτε τῷ ἴππῳ σπεινῶντι ἐπιτρέψασαι.
- 10 Καὶ προσέτι γὰρ καὶ καταγέλας αὐτῶν φειδομένων, καὶ φυλακτιῶν καὶ (τὸ καινότερον) (c) αὐτῆς ζηλοτυπῶντων ἀγνοούντων δὲ ὡς καλὰρατῶ οἰκέτης, ἢ οἰκονόμῳ, ἢ παιδοτρέφῃ (d) ὑπεισιῶν λαθραῖας, ἐμπαρονήσει τὸν κακοδαίμονα, καὶ (e) ἀνέραςον δεσπότην, πρὸς ἀμαυρὸν τι καὶ μικρόσομον λυχνίδιον, καὶ (f) διψαλίον θρυαλλίδιον, (g) ἐπαγρυπνεῖν εἰσῆσας τοῖς τόκοις. Πῶς ἂν ἐκ ἄδικόν, σε πάλαι μὲν ταῦτα κισιῶσθαι, νῦν δὲ τῷ Τιμῶνι τὰ ἐναντία ἐπικαλεῖ;

5. ΠΛΟΥΤ. Καὶ μὴν εἶγε τάληθ' ἐξελάζεις, ἄμφω σοι εὐλογα εὐξῶ ποιεῖν. (h) Τῆ τε γὰρ Τιμῶνι τὸ πᾶν τετο ἀνειμένον, ἀμελεῖς, καὶ ἐκ εὐνοϊκόν, ὡς πρὸς ἐμὲ, εἰκότως ἂν δοκοίη τῆς τε αὐτῆς κατάκλεισον (i) ἐν Θύραις, καὶ σκότιον φυλάκτιῶντας, ὅπως αὐτοῖς

(a) παιδαγωγοῖς.] Misers are, in many particulars, like factors, with regard to their money. They confine it: they let it go abroad, with the greatest caution: they are for making the most of it, and the like.

(b) τοκῷ καὶ λογισμῷ.] Interest and accounts feed and swell up wealth.

(c) αὐτῆς ζηλοτυπῶντων.] A miser is never out of dread. Nay, he is afraid, lest he himself should rob himself; and so is jealous, or suspicious, of himself.

(d) ὑπεισιῶν.] Having-privately-gone-into the miser's closet to steal his money.

(e) ἀνέραςον.] All misers are hateful, and hated.

(f) διψαλίον.] Because he will not allow it oil enough.

(g) ἐπαγρυπνεῖν.] He will spend some sleepless nights, in computing what his money will bring him in, clear, till he hath missed it.

(h) Τῆ τε.] I cannot see what τε can mean here, and believe Lucian never wrote it.

(i) ἐν Θύραις.] Faber would have it, ἐν Θηκαῖς, "in arcis;" for, says he, Lucian would have written it, ὑπὸ Θύραις, as he

παχύτερον γενοίμην, καὶ περιελθὼς, καὶ ὑτέρογκον, ἐπιμελεσμένως, ἔτε σροταπιόμενος αὐτὸς, ἔτε εἰς τὸ φῶς προάγοντας, ὡς μηδὲ ὀφθαῖνον πρὸς τινος, ἀνοήτως ἐνόμιζον εἶναι καὶ ὑδριστάς, ἐδὲν ἀδικεῖντά με ὑπὸ τούτοις δεσμοῖς καλασότητος, ἐκ εἰδότης ὡς μετὰ μικρὸν ἀπίασιν ἄλλω τινὶ τῶν εὐδαιμόνων με καλαλιπόντες. Οὐτ' ἐν ἐκείνῃς, 5 ἔτε τὸς πάνυ προχείρως εἰς ἐμὲ τέττες ἐταῖνῶ, ἀλλὰ τὸς, ὅπερ ἄριστόν ἐστι, μέτρον ἐπιθήσοντας τῷ πράγματι, καὶ μήτε ἀφεξομένως τὸ παράπαν, μήτε προσηομένως τὸ ὅλον. Σκόπει γὰρ, ὦ Ζεῦ, (a) πρὸς τῷ Διὸς, εἰ τις νόμος. (b) γήμας γυναῖκα νέαν, καὶ καλὴν, ἔπειτα μήτε φυλάττοι, μήτε ζηλοτυποῖ τὸ παράπαν, ἀφίεις καὶ βαδιζεῖν ἔνθα ἂν 10 ἐθέλοι νύκτωρ, καὶ μεθ' ἡμέραν, καὶ ξυνεῖναι τοῖς βυλομένοις, μᾶλλον δὲ αὐτὸς (c) ἀπάγοι μοιχευθησομένην, ἀνοίγων τὰς θύρας, καὶ μαστρωπέων, καὶ πάντας ἐπ' αὐτὴν καλῶν, ἄρα ὁ τοιῶτ' ἐρᾶν δόξειεν ἂν; Οὐ σύ γε, ὦ Ζεῦ, φαίης ἂν, ἐρασθεῖς πολλάκις. Εἰ δὲ τις ἐμπαλιν ἐλευθέραν γυναῖκα εἰς τὴν οἰκίαν νόμος παραλαβὼν ἐπ' ἀρότω παιδῶν 15 γνησίῳ, ὁ δὲ μήτε αὐτὸς προσάπτοιτο ἀκμαίας καὶ καλῆς παρθένου, μήτε ἄλλω προσβλέπειν ἐπιτρέποι, ἄγονον δὲ καὶ σείραν καλακκείσας παρθενεῦοι, καὶ ταῦτα ἐρᾶν φάσκων, καὶ δήλ' ἂν ἀπὸ τῆς χροῆς, καὶ τῆς σαρκὸς ἐκτετηκυίας, καὶ τῶν ὀφθαλμῶν ὑποδεδυκότων, ἔσθ' ὅπως ὁ τοιῶτ' ἐ παραπαίειν δόξειεν ἂν, δῖον παιδοποιεῖσθαι, καὶ ἀπο- 20 λαύειν τῷ γάμῳ, καλαμακραίωνν εὐπρόσωπον ἔτω καὶ ἐπέρασον κόρην, καθάπερ ἰέρειαν τῇ (d) θεσμοφόρῳ τρέφων διὰ παντὸς τῷ βίῳ; Διόπερ ταῦτα καὶ αὐτὸς πολλάκις ἀγανακτῶ, πρὸς ἐνίῳ μὲν ἀτίμως λακκίζομένῳ, καὶ λαφυσσομένῳ, καὶ ἐξκνήλόμενῳ· ὑπ' ἐνίῳ δὲ, ὥσπερ (e) σιγμαλίας δραπετῆς σπεπεδημένῳ. ΖΕΥΣ. Τί ἔν ἀγα- 25

hath, in this very dialogue, said, ὑπὸ μόχλοις καὶ κλεισὶ — This is very probable; for, ἐν θύραις seems to border upon nonsense.

(a) πρὸς τῷ Διὸς.] The swearing by Jove, to Jupiter's own face, is very humorous.

(b) γήμας.] Pro γαμήσας, per syncopen, à γαμέω.

(c) ἀπάγοι.] Faber would have it προάγοι, because Erasmus hath, out of his book, rendered it “*producat* ;” and because προάγωγος signifies, “*a man who prostitutes his wife.*”

(d) θεσμοφόρῳ.] Ceres was called θεσμοφόρος, because husbandry occasioned laws about the division of lands.

(e) σιγμαλίας.] One who had been branded on the forehead with φφ. Such, generally, were slaves who had run

νακτεῖς, κατ' αὐτῶν; Διδόασι γὰρ ἄμφω καλὴν τὴν δίκην. Οἱ μὲν, ὥσπερ ὁ ΤάνιαλⓄ, ἄποτοι, καὶ ἄγευσοι, καὶ ξηροὶ τὸ σῶμα, ἐπικεχηγνότες μόνον τῷ χρυσῷ· οἱ δὲ, καθάπερ ὁ Φινεύς, ἀπὸ τῆς ΦάρυγγⓄ τὴν τροφὴν ὑπὸ τῶν Ἀρπυιῶν ἀφαιρέμενοι.— Ἄλλ' ἀπίθι  
 5 ἦδη, σωφρονεστέρα παραπολὺ τῷ Τίμωνι ἐντευξόμενⓄ. ΠΛΟΥΤ.  
 ἘκεῖνⓄ γὰρ ποτε παύσεται, ὥσπερ ἐν κοφίνῳ τετραυπημένῳ, πρὶν ὅλως εἰσρυῆναί με, κατὰ σπεδὴν ἐξαντλῶν, φθάσαι βεβλόμενⓄ τὴν ἐπιρροήν, μὴ ὑπέρανιλος εἰτπεσῶν ἐπικλύσω αὐτόν; Ὡσεῖς ἐς τὸν τῶν  
 10 Δαιαῖδῶν (a) πῖθον ὑδροφορήσειν μοι δοκῶ, καὶ μάτην ἐπαντλήσειν, τῆς κύτης μὴ γέγοντⓄ, ἀλλὰ πρὶν εἰσρυῆναι σχεδὸν ἐκχυθησομένης τοῦ ἐπιρρέοντⓄ, ἕτως εὐρύτερον τὸ πρὸς τὴν ἐκχυσιν κεχρηγνὸς τῆς πίθου, καὶ ἀκόλυτⓄ ἢ ἐξοδⓄ. ΖΕΥΣ. Οὐκ ἔν εἰ μὴ ἐμφραξήται τὸ κεχηγνὸς τῆτο, (b) καὶ εἰς τὸ ἅπαξ ἀναπεπταμένον, ἐκχυθέντος ἐν βραχεῖ σῶ,

away from their masters, and who, when taken, were thus branded. They were, by way of joke, called "literati." I conjecture the above letters stood for φῶρ φύγας, "a fugitive thief;" Faber, who mentions them, does not account for them.

(a) πῖθον.] By this vessel, he means Timon.

(b) καὶ εἰς τὸ ἅπαξ ἀναπεπταμένον.] I cannot see why Erasmus, who is author of the other translation, renders these words, "perpetuamque perstillationem;" for, how can εἰς τὸ ἅπαξ signify "perpetuus?" or, ἀναπεπταμένον, pro ἀναπεπτασμένον, ab ἀναπετάζω, "expando." How, I say, can it signify "perstillatio?" The natural and most usual meaning of εἰς τὸ ἅπαξ is (as Stephanus shews) "unâ vice," as if a thing was said to be done, "by one single effort," or, "at once." And as Timon is, here, considered as letting his wealth flow through him, "all at once," and not, as it were, "drop by drop," I think εἰς τὸ ἅπαξ ἀναπεπταμένον will, consistently, signify, "simul ac semel expansum," or, "uno instante expansum," that is, "a passage opened, all at once;" as if Timon were a vessel, whose bottom, upon the pouring of any thing into it, dropped out intirely, in an instant, and so made this εἰς τὸ ἅπαξ ἀναπεπταμένον, or, "passage opened, all at once;" which if he will not stop up, he shall suffer. Faber judges that εἰς ἅπαξ, originally, stood before ἐμφραξήται. It certainly would, so, make very good sense: "therefore, if he will not, at once, have stopped

ραδίως εὐρήσει τὴν διφθέραν αὔθις, καὶ τὴν δίκελλαν ἐν τῇ τρυγί τῆς πίστεως. Ἄλλ' ἄπιτε ἤδη, καὶ πλερίζετε αὐτὸν. Σὺ δὲ μέμνησο, ᾧ Ἑρμῆ, ἑπανιῶν, πρὸς ἡμᾶς ἄγειν τὰς Κύκλωπας ἐξ τῆς Αἴτης, ὅπως τὸν κεραυνὸν ἀκονήσαντες ἐπισκευάσωσιν, ὡς ἤδη γε τεθηγμένως αὐτῆ δεησόμεθα.

5

6. EPM. Πρωῖωμεν, ᾧ Πλῆστε.—Τί τῆτο; Ὑποσκάζεις; Ἐλελήθεις με, ᾧ γεννάδα, ἐ τυφλὸς μόνον, ἀλλὰ καὶ χαλὸς ἄν. ΠΛΟΥΤ. Οὐκ ἀεὶ τῆτο, ᾧ Ἑρμῆ. Ἄλλ' ὁπόταν μὲν ἀπίω παρὰ τινα (a) πεμφθεὶς ὑπὸ τῆ Διὸς, ἐκ οἷδ' ὅπως βραδύς εἰμι καὶ χαλὸς ἀμφοτέροις, ὡς μάλιστα τελεῖν ἐπὶ τὸ τέρμα, προσηγάσαντ' ἐνίοτε τῆ 10 περιμένοντ'. Ὅποταν δὲ ἀπαλλάττεσθαι δεῖ, στήνον ὄψει, πολὺ τῶν ὀρνέων ἀκύτερον. Ἄμα γῶν ἔτεσεν ἢ (b) ὕσπληγξ, καὶ γὰρ ἤδη

“ up,” &c. Or, perhaps, Jupiter would, here, extenuate Timon's former ill usage to Plutus, by saying that this passage, for wealth to flow out at, hath been, but once, thrown open by Timon; that is, that Timon hath, but once in his life-time, been guilty of prodigality, and that, having been severely punished for it, he certainly would, for the future, be frugal. The expression *εἰσάπαξ* is used, in this very sense of once, or for-once, by Lucian himself, in the fifteenth paragraph of this dialogue; which, though it be there one word, yet differs not, in its meaning, from *εἰς τὸ ἀπαξ*.

(a) *πεμφθεὶς ὑπὸ τῆ Διὸς.*] Jove (that is, Providence) generally enriches men, by rendering their honest industry successful; and that, not all at once, but by degrees. But the supreme god of wealth is, a little below, said to send such riches as come suddenly: by which, I suppose, is meant, that the nature of wealth is such, that it, sometimes, must enrich some persons, all at once; as, when a man, at his death, must leave his wealth to somebody; or, when a hidden treasure happens to be found; or, when a fortune comes, any way, unexpectedly.

Pluto hath been reckoned the supreme god of riches, because they are found in the depths of the earth. *Steph.*

When men, suddenly, enrich themselves, by fraud and villany, and we understand Pluto as their benefactor, we may, not improperly, by Pluto, understand the real Pluto; that is, that the devil provides for them.

(b) *ὕσπληγξ.*] Properly, “a swineherd's whip.” The cord, or rope, behind which men, or horses, stood waiting to

- ἀνακηρύττομαι νεικηκῶς, (a) ὑπερπηθήσας τὸ στάδιον, (b) ἐδὲ ἰδόντων ἐνίστε τῶν θεατῶν. ἜΡΜ. Οὐκ ἀληθῆ (c) ταῦτα φῆς. Ἐγὼ δὲ καὶ πολλὰς ἂν εἰπεῖν ἔχοιμί σοι, χθές μὲν ἐδὲ ὅσολον ὥστε πρῆσθαι βρόχον ἐσχηκῶτας, ἄφνω δὲ σήμερον πλωσίως καὶ πολυτελεῖς ἐπὶ λευκῆ
- 5 ζεύγους ἐξελαύνοντας, οἷς ἐδὲ καὶ ὄναρ ὑπῆρξε πρόποσι. Καὶ ὅμως προσφυροί, καὶ χρυσόχειρες περιέρχονται, ἐδ' αὐτοὶ πιστεύοντες αἶμαι, ὅτι μὴ (d) ὄναρ πλετῆσιν. ΠΛΟΥΤ. Ἐτεροῖον τῆτ' ἐστίν, ὦ Ἑρμῆ, καὶ ἐχὶ τοῖς ἑμαυτῆ ποσὶ βαδίζω τότε, ἐδὲ ὁ Ζεὺς, ἀλλ' ὁ Πλάτων ἀποσέλλει με παρ' αὐτῆς, ἅτε πλετοδότης καὶ μεγαλόδαρ
- 10 αὐτὸς ἂν δηλοῖ γένε καὶ τῷ ὀνόματι. Ἐπειδὴν τοίνυν μείλοικισθῆναι δὲρ με παρ' ἑτέρας πρὸς ἕτερον, ἐς (e) δέλτον ἑμβολόντες με, καὶ κατασημνάμενοι ἐπιμελῶς, φορηδὸν ἀράμενοι μετακομίζεσσι. Καὶ ὁ μὲν (f) νεκρὸς ἐν σκοτεινῷ πρὸς τῆς οἰκίας προκείται, ὑπὲρ τὰ γόνατα παλαιῶ τῆ ὀβήρ σκεπόμενος, περιμάχητος ταῖς γαλαῖς. Ἐμὲ δὲ
- 15 οἱ ἐπελπίσαντες (g) ἐν τῇ ἀγορᾷ περιμένεσσι κεχρῆνότες, ὥσπερ τὴν χελιδόνα προσπετομένην, τετριγότες οἱ νεοτοί. Ἐπεὶ δ' ἂν δὲ τὸ σημεῖον ἀφαιρεθῆ, καὶ τὸ λῖνον ἐντμηθῆ, καὶ ἡ δέλτος ἀνοιχθῆ, καὶ ἀνακηρυχθῆ με ὁ καινὸς δεσπότης, ἦτοι συγγενῆς τις, ἢ κόλαξ, ἢ

start in a race, was called ὕσπληγξ; and the fall of this rope, which was extended before them, was the signal for them to start. See *Steph.*

(a) ὑπερπηθήσας τὸ στάδιον.] "Having made but one spring, or bound, over the whole stadium." The stadium was the Athenian race-course, and was one hundred and twenty-five paces long, but sometimes a great deal longer. See Dr. Potter. When Plutus leaves a man, he is a racer; that is, he goes off exceedingly fast.

(b) ἐδὲ ἰδόντων.] Great fortunes are often spent and melted away, we know not how.

(c) ταῦτα.] Mercury intends to say, ταῦτα ΠΑΝΤΑ: for he questions the truth of only the former part of Plutus's speech, in which, he says, he is slow, in coming to a man.

(d) ὄναρ.] The usual expression is κατ' ὄναρ. But ὄναρ is, sometimes, put absolutely, as, ἡ θεὸς ὄναρ φανεῖσα. Plut. in Pericl. *Steph.*

(e) δέλτον.] The last will of the sick man.

(f) νεκρὸς.] His corpse.

(g) ἐν τῇ ἀγορᾷ.] Hence, it appears, that the last wills of the Athenians were to be opened, publicly, in the forum.



καταπύγων οικήτης, ἐκ παιδικῶν τιμῶν, ὑπεξυρμένῳ (a) ἔτι τὴν  
 γνάθον, ἀντὶ ποικίλων κὶ παντοδαπῶν ἡδονῶν, ἃς ἤδη ἔξωρος ἂν ὑπη-  
 ρέτησεν αὐτῷ μέγα τὸ μίσθωμα ὁ γενναῖος ἀπολαβὼν, ἐκεῖνος μὲν, ὃς  
 τις ἂν ἦ, ποτὲ ἀρπασάμενός με, αὐτῇ δέλτῳ θίξει φέρων, ἀντὶ τῆς  
 τῆς Πυρρίδος, ἢ Δρόμανος, ἢ Τιβίς, Μεγακλῆς, ἢ Μεγαθύζος, ἢ Πρω- 5  
 τάρχος μέλινομασθεῖς, τὰς μάτην κεχρητότας ἐκεῖνας εἰς ἀλλήλους  
 ἀποπέποντας καταλιπὼν, (b) ἀληθεῖς ἀγοντας τὸ πείθος, οἷος αὐτὸς  
 ὁ Φύννος ἐκ μυχῆ τῆς σαγήνης διέφυγεν, ἐκ ὀλίγον τὸ (c) δέλεαρ  
 καταπιών. Ὁ δὲ ἐμπροσθὸν ἀδρόως ἐς ἐμὲ ἀπειρόκαλος, κὶ παχύδερμος  
 ἄνθρωπος, ἔτι τὴν πείθην πεφρικῶς, κὶ εἰ παρὶν ἄλλος μασίξειέ τις, 10  
 ὄρθιον ἐφιστὰς τὸ ἔς, κὶ τὸν μυλῶνα, ὥσπερ τὸ ἀνείκτορον προσκυνῶν,  
 ἢ κ' ἔτι φορητὸς ἐστὶ τοῖς ἐνλυγαίνουσιν, ἀλλὰ τὲς τε ἐλευθέρως ὑβρίζει,  
 κὶ τὰς ὁμοδόχους μασίγοι, ἀποπειράμενος, εἰ κὶ αὐτῷ τὰ τοιαῦτα  
 ἔξουσιν, ἄχρηστος ἂν ἦ ἐς ποσειδῖόν τι ἐμπροσθὸν, ἢ ἰπποδροφίας ἐπιθυμή-  
 σαι, ἢ κόλαξιν παραδὸς ἑαυτὸν ὀμνύουσιν. ἢ εὐμορφότερον μὲν Νιρέως 15  
 εἶναι αὐτὸν, εὐγενέστερον δὲ τῆς Κίρκης, ἢ Κόδρος, συνετώτερον δὲ τῆς  
 Ὀδυσσεύς, πλεονεξίας· ὃν δὲ συνάμα Κροίτων ἐκκαίδεκα, ἐν ἀκαρεῖ τῆ  
 χροῦν ἀθλιὸς ἐκχέρ τὰ καλ' ὀλίγον ἐκ πόλλων ἐπιουρκίῶν, κὶ ἀρπαγῶν,  
 κὶ πανουργιῶν συνευλεγεμένα.

7. ἙΡΜ. Αὐτὰ πῶς σχεδὸν φῆς τὰ γινόμενα. Ὅποταν δὲ ἔν 20  
 αὐτόπῃς βαδίξῃς, πῶς ἔτι τυφλὸς ἂν εὐρίσκεις τὴν ὁδόν; Ἡ πῶς  
 διαγινώσκεις, ἐφ' ἧς ἂν σε ὁ Ζεὺς ἀποσείλῃ, κρίνας εἶναι τῆς πλεονεξίας  
 ἀξίους; ΠΛΟΥΤ. Οἷσι γὰρ εὐρίσκειν με οἷτινές εἰσι; ἙΡΜ. Μὰ τὸν  
 Δία ἔσάνου. Οὐ γὰρ (d) Ἀρισείδην καταλιπὼν, Ἴπποκίαν κὶ  
 Καλλιῶν προσήεις, κὶ πολλοῖς ἄλλοις Ἀθηναίων, ἐδὲ ὀβολοῦ ἀξίους. 25  
 Πλὴν ἀλλὰ τί φράττεις καταπεμφθεῖς. ΠΛΟΥΤ. Ἄνω κὶ κάτω  
 πλανῶμαι περινοσῶν, ἄχρηστος ἂν λάθω τινὲς ἐμπροσθὸν. Ὁ δὲ, ὅστις ἂν  
 φρατῆς μοι περιτύχῃ, ἀπαγαγῶν ἔχει. σὲ τὸν (e) Ἑρμῆν, ἐπὶ τῷ  
 παραλόγῳ τῆς κέρδους, προσκυνῶν. ἙΡΜ. Οὐκ ἔν ἐξηπάτηται ὁ Ζεὺς,

(a) ἔτι.] Still. That is, continuing to set himself off, though grown old.

(b) ἀληθεῖς.] Their grief is now real; but, before, it was only feigned, for the death of the deceased, by whose will they expected a fortune.

(c) δέλεαρ.] This bait was the presents they sent him, to make him remember them, or leave them all he had, in his will.

(d) Ἀρισείδην.] See his story, in your dictionary.

(e) Ἑρμῆν.] He was reckoned the god of gain.

- οἰόμενός σε κατὰ τὰ αὐτῷ δοκῶντα πλετιζέειν, ὅσως ἂν οἶσται τοῦ  
 πλετεῖν ἀξίως; ΠΛΟΥΤ. Καὶ μάλα δικάως, ᾧ γὰρ, ὅς γε  
 τυφλὸν ὄντα εἰδῶς, ἐπεμπεν ἀναζητήσοντα δυσεύρετον ἔτω (α) χρῆμα,  
 καὶ πρὸ πολλῆ ἐκλελοιπὸς ἐκ τῆ βίης, ὅπερ ἐδ' ὁ Λυγκεὺς ἂν ἐξεύροι  
 5 ῥαδίως, ἀμαυρὸν ἔτω καὶ μικρὸν ὄν. Τοιγαρῆν ἅτε τῶν μὲν ἀγαθῶν  
 ὀλίγων ὄντων, πονηρῶν δὲ πλείων, ἐν ταῖς πόλεσι τὸ πᾶν ἐπεχόντων,  
 ῥᾶον ἐς τὴς τοιάτης ἐπιπίπτω περιϊῶν, καὶ σαγηνεύομαι πρὸς αὐτῶν.  
 ἜΡΜ. Εἶτα πῶς, ἐπειδὴν καταλίπης αὐτὰς, ῥαδίως φεύγεις, οὐκ  
 εἰδῶς τὴν ὁδόν; ΠΛΟΥΤ. Ὁξυδερκῆς τότε πῶς καὶ ἀρίπυς γίγνο-  
 10 μαι πρὸς μόνον τὸν καιρὸν τῆς φυγῆς.
8. ἜΡΜ. Ἔτι δὴ μοι καὶ τῆτο ἀπόκριναι· πῶς τυφλὸς ἂν, (εἰρή-  
 σεται γὰρ) καὶ προσῆτι ἀχρὸς, καὶ βαρὺς ἐκ τοῖν σκελοῖν, τοσάτης ἐρα-  
 τὰς ἔχοις, ὡσεὶ πάντας ἀποῤέλειν εἰς σέ, καὶ τυχόντας μὲν εὐδαιμονεῖν  
 οἰεσθαι· εἰ δὲ ἀποτύχοιεν, ἐκ ἀνέχεσθαι ζῶντας; Οἶδα γὰρ τινὰς  
 15 ἐκ ὀλίγης αὐτῶν ἔτω σε δυσέρωτας ὄντας, ὡς τε καὶ εἰς (b) βαθυκῆ-  
 τεα πόντον φέροντες, ἔρριψαν αὐτὰς, καὶ (b) πετρῶν κατ' ἠλιβάτων,  
 ὑπεροῤάσθαι νομίζοντες ὑπὸ σῆ, ὅτι περ ἐδ' (c) τὴν ἀρχὴν ἐάρας  
 αὐτὰς. Πλὴν ἀλλὰ καὶ σὺ ἂν, εὖ οἶδα, ὅτι ὁμολογήσεις (εἰ τι  
 ξυνίης σεαυτῆ) κορυβαντιῶν αὐτὰς, ἐραμίνα τοιάτη ἐπιμεμενότηας.  
 20 ΠΛΟΥΤ. Οἶοι γὰρ τοῖστων, οἷός εἰμι. ὀρῶσθαι αὐτοῖς, χωλὸν, ἢ  
 τυφλὸν, ἢ ὅσα ἀλλὰ μοι πρόσσειν; ἜΡΜ. Ἀλλὰ πῶς, ᾧ Πλάτης,  
 εἰ μὴ τυφλοὶ καὶ αὐτοὶ πάντες εἰσί; ΠΛΟΥΤ. Οὐ τυφλοὶ, ᾧ ἄρισε·  
 ἀλλ' ἢ ἄγνοια καὶ ἢ ἀπάτη, αἵπερ νῦν κατέχουσι τὰ πάντα, ἐπισκιάζου-  
 σιν αὐτὰς. Ἔτι δὲ καὶ αὐτὸς, ὡς μὴ παντάπασιν ἀμορφος εἶην, προ-  
 25 σωπίον περιφέρμενⓄ ἐρασμιώτατον, διάχρυσον καὶ λιθοκόλλητον, καὶ  
 ποικίλα ἐνδύς, ἐντυγχάνω αὐτοῖς. Οἱ δὲ αὐτοπρόσωπον οἰόμενοι  
 ἐρῶν τὸ κάλληⓄ, ἐρῶσι καὶ ἀπόλλυνται μὴ ἐντυγχάνοντες. Ὡς εἰ  
 γέ τις αὐτοῖς ὄλον ἀπογυμνώσας, ἐπέδειξε με, δῆλον ὡς κατεγίνωσκον  
 ἂν αὐτῶν, ἀμβλυάτιονίης τὰ τηλικαῦτα, καὶ ἐρῶντες ἀνεράσων καὶ  
 30 ἀμόρφων πραγμάτων. ἜΡΜ. Τί ἔν, ὅτι ἐν αὐτῷ ἤδη τῷ πλετεῖν

(a) χρῆμα.] A good man.

(b) βαθυκῆτεα πόντον—et πετρῶν κατ' ἠλιβάτων.] These are  
 poetical expressions, taken out of the following distich of  
 Theognis. *Faber.*

Ἦν (Πενίαν. scil.) δὴ χρὴ φεύγοντα καὶ εἰς βαθυκῆτεα πόντου

ῥίπτειν, καὶ πετρῶν, Κυρνὲ, κατ' ἠλιβάτων.

See the same, in Plut. *περὶ Στωιν, ἐναλί.*

(c) τὴν ἀρχὴν.] Put adverbially, and signifies “à principio,”  
 or, “ante omnia. *Steph.*

γενόμενοι, κὲ τὸ προσωπεῖον αὐτὸ περιδόμενοι, ἔτι ἕξαπατῶνται; Καὶ ἢν τις ἀφαιρῆται αὐτῆς, θᾶπτον ἂν τὴν κεφαλὴν ἢ τὸ προσωπεῖον (a) πρόοιντο. Οὐ γὰρ δὲ κὲ τότε ἀγνοεῖν εἰκὸς αὐτῆς ὡς ἐπιχρῆςⓄ ἢ εὐμορφία ἐστίν, ἐνδοθεν τὰ πάντα ὀρᾶντας. ΠΛΟΥΤ. Οὐκ ὀλίγα, ᾧ Ἑρμῆ, κὲ πρὸς τῆτό μοι συναγωνίζεται. ἙΡΜ. 5 Τὰ ποῖα; ΠΛΟΥΤ. Ἐπειδὴν τις ἐνὺχῶν τὸ πρῶτον ἀναπέλασας τὴν θύραν εἰσδέχεταιί με, συμπαρειστέρχεται μετ' ἐμῆ λαθῶν ὁ τύφⓄ, κὲ ἡ ἀνοῖα, κὲ ἡ μεγαλαυχία, κὲ ἡ μαλακία, κὲ ὕβρις, κὲ ἀπάτη, κὲ ἄλλα ἄττα μυρία. Ὑπὸ δὲ τέτων ἀπάντων καταληφθεὶς τὴν ψυχὴν, θαυμάζει τε τὰ ἐ θαυμασὰ, κὲ ὀρέγεται τῶν φευκλῶν, (b) καμῆ 10 τὸν πάντων ἐκείνων πατέρα τῶν εἰσεληλυθότων κακῶν (b) τέθηπε, δορυφορέμενον ὑπ' αὐτῶν κὲ πάντα πρότερον πάθοι ἂν, ἢ ἐμὲ πρόσθαι ὑπομείνειεν ἂν.

9. ἙΡΜ. Ὡς δὲ λείⓄ εἶ, ᾧ Πλῆτε, κὲ ὀλισθηρὸς, κὲ δυσκάθεκτⓄ, κὲ διαφευκτικὸς, ἐδεμίαν ἀντιλαβὴν παρεχόμενⓄ βεβαίαν 15 ἀλλ' ἄσπερ ἐγχείλεις, ἢ οἱ ὄφεις διὰ τῶν δακτύλων δραπετεύεις, ἐκ εἶδα ὅπως; Ἡ πενία ἔμπάλιν ἰξάθης τε, κὲ εὐλαβῆς, κὲ μυρία τὰ ἀγκιστρα ἐκπεφυκότα ἐξ ἀπαντⓄ τῆ σώματⓄ ἔχουσα, ὡς πλησιάζσαντας εὐδύς ἔχεσθαι, κὲ μὴ ἔχειν ῥαδίως ἀπολυθῆναι.— Ἀλλὰ μεταξὺ ἤδη φλυαρῶντας ἡμᾶς πρᾶγμα ἐ μικρὸν δῖελαθε. ΠΛΟΥΤ. 20 Τὸ ποῖον; ἙΡΜ. Ὅτι τὸν θησαυρὸν ἐκ ἐπηγαγόμεθα, ἔπερ ἔδει μάλις. ΠΛΟΥΤ. Θάρρει τέττε γε ἕνεκα· ἐν τῇ γῆ αὐτὸν καταλείπων (c) ἀνέρχομαι παρ' ὑμᾶς, ἐπισκήψας ἐνδον μένειν ἐπικλεισάμενον τὴν θύραν, ἀνοίγειν δὲ μηδενί, ἢν μὴ ἐμῆ ἀκῆσθ βοήσαντος. ἙΡΜ. Οὐκ ἐν ἐπιδοαίνωμεν ἤδη τῆς Ἀττικῆς. Καὶ μοι ἔπερ ἐχόμε- 25 νος τῆς χλαμύδος ἄχρῆς ἂν πρὸς τὴν ἐσχατιῶν ἀφίκομαι. ΠΛΟΥΤ. Εὖ ποιεῖς, ᾧ Ἑρμῆ, χειραγωγῶν, ἐπεὶ ἢν γε ἀπολίπης με, (d) Ὑπερ-

(a) πρόοιντο.] The third person plural of the second aorist of the middle voice, from *προίημι*, “projicio,” poetice pro πρόοιντο. The second aorist, from *προίημι*, is *πρόην*; thence is the second aorist of the middle voice, *πρόοιμην*; imperat. *πρόεσο*; optat. *πρόοιμην*, whose third person plural is *πρόοειντο*, not to be found in lexicons.

(b) καμῆ τέθηπε.] Translated, “et me stupet;” in which, *me* is the accusative case. So Virgil:

“Pars stupet innuptæ donum exitiale Minervæ.”

In which sense *stupesco* signifies, to admire-to astonishment.”

(c) ἀνέρχομαι.] The MS. hath *ἀεὶ* before *ἀνέρχομαι*. *Haber.*

(d) Ὑπερβόλῃ ἢ Κλέωνι.] Some scoundrels. See Aristoph. in *Pace*. *Faber.*

- ἑὸν τάχα ἢ Κλέωνι ἐμπεσεῖμαι περὶ τοῦτων. Ἄλλὰ τίς ὁ ψόφος  
 ἔτος ἐστὶ, καθάπερ σιδήρεα πρὸς λίθον; ἙΡΜ. Ὁ Τίμων ἔτος  
 σκάπτει πλοῖον, ὄρεινόν κ' ὑπόλιθον γήθειον.—Παπαί' κ' ἡ Πενία  
 πάρεστι, κ' ὁ Πόνος ἐκεῖνος, κ' ἡ Καρτερία, κ' ἡ Σοφία, κ' ἡ Ἀνδρεία,  
 5 κ' ὁ τοιῦτος ὄχλος τῶν ὑπὸ τῷ Λιμῷ ταττομένων ἀπάντων, πολὺ  
 ἀμείνους τῶν σῶν δορυφόρων. ΠΛΟΥΤ. Τί ἐν ἐκ ἀπαλλαττόμεθα,  
 ᾧ Ἑρμῆ, τὴν ταχίστην; Οὐ γὰρ ἂν τι ἡμεῖς δρᾶσαι μὲν ἀξιόλογον  
 πρὸς ἄνδρα ὑπὸ τηλικέτω στρατοπέδῳ περιεσχημένον. ἙΡΜ. Ἄλ-  
 λως ἔδοξε τῷ Διί. Μὴ ἀποδειλιῶμεν ἔν.
- 10 10. ΠΕΝΙΑ. Ποῖ τῆτον ἀπάγεις, ᾧ Ἀργεῖφόντα, χειραγω-  
 γῶν; ἙΡΜ. Ἐπὶ τῆτον τὸν Τίμονα ἐπέμψθημεν ὑπὸ τῷ Διί.  
 ΠΕΝ. Νῦν ὁ Πλῆτος ἐπὶ Τίμονα, ὅποτε αὐτὸν ἐγὼ κακῶς ἔχοντα  
 ὑπὸ τῆς τρυφῆς παραλαβῶσα, τῆσισι παραδῶσα, τῇ Σοφίᾳ κ' τῷ  
 Πόνῳ, γενναῖον ἄνδρα κ' πολλῶ ἀξιον ἀπέδειξα; Οὕτως ἄρα εὐκα-  
 15 ταφρόνητ' ὑμῖν ἡ Πενία δοκῶ, κ' εὐαδίκητ', ἄσθ' ὁ μόνον κλῆμα  
 εἶχον, ἀφαιρέσθε με, ἀκριβοῶς πρὸς ἀρετὴν ἐξεργασμένον, ἵν' αὐθις ὁ  
 Πλῆτ' παραλαβῶν αὐτὸν ὕβρει κ' Τύφῳ ἐγχειρίσας, (ὅμοιον τῷ  
 πάλαι) μαλθακόν, κ' ἀγενῆ, κ' ἀνόητον ἀποφῆνας, ἀποδῶ πάλιν  
 ἐμοί (a) ῥάκος ἢ δὴ γεγενημένον; ἙΡΜ. Ἐδοξε ταῦτα, ᾧ Πενία,  
 20 τῷ Διί. ΠΕΝ. Ἀπέρχομαι.—Καὶ ὑμεῖς δὲ, ᾧ Πόνε, κ' Σοφία,  
 κ' οἱ λοιποὶ, ἀκολουθεῖτέ μοι. Οὗτος δὲ τάχα εἴσεται, οἷαν με ἔσαν  
 ἀπολίψει, ἀγαθὴν συνεργόν, κ' διδάσκαλον τῶν ἀρίστων, ἢ συνῶν,  
 ὑγιεινὸς μὲν τὸ σῶμα, ἐρρωμέν' δὲ τὴν γνώμην διετέλεσεν, ἀνδρὸς  
 βίον ζῶν, κ' (b) πρὸς αὐτὸν ἀποβλέπων, τὰ δὲ περὶ τὰ κ' πολλὰ  
 25 ταῦτα, ὥσπερ ἐστὶν, ἀλλότρια ὑπολαμβάνων. ἙΡΜ. Ἀπέρχομαι  
 ἡμεῖς δὲ προσίωμεν αὐτῷ.

11. Τίνες ἐσὲ, ᾧ κατάρτατοι; Ἡ τι βεβλόμενοι δεῦρο ἔχετε ἄνδρα  
 ἐργάτην κ' μισθοφόρον ἐνοχλήσοντες; Ἄλλ' ἐ χαίροντες ἀπιτε  
 μισαροὶ πάντες ὄντες ἐγὼ γὰρ ὑμᾶς αὐτίκα μάλα βάλλων τοῖς  
 30 βάλλοισι κ' τοῖς λίθοις συντρέψω. ἙΡΜ. Μηδαμῶς, ᾧ Τίμων, μὴ  
 βάλῃς· ἐ γὰρ ἀνθρώπος ὄντας βαλεῖς. Ἄλλ' ἐγὼ μὲν Ἑρμῆς εἰμι,  
 ἔτ' δὲ ὁ Πλῆτ'. Ἐπεμψε δὲ ὁ Ζεὺς, ἐπακκῶσας τῶν εὐχῶν.  
 Ὡσε ἀγαθῆ τύχῃ δέχων τὸν ὄλθον, ἀποσᾶς τῶν πόνων. ΤΙΜ. Καὶ  
 ὑμεῖς οἰμώξεσθε ἤδη, καίτοι Θεοὶ ὄντες, ὡς φατέ. Πάντας γὰρ

(a) ῥάκος.] A metaphor, from one who borrows a new coat, and returns it quite worn. *Faber*.

(b) πρὸς αὐτὸν ἀποβλέπων.] "Looking toward himself." That is, seeking his happiness in nothing but himself.

—Nec te quaesiveris extra.

*Persius.*

ἄμα καὶ Θεὸς καὶ ἄνθρωπος μισῶ. Τετονὶ δὲ τὸν τυφλὸν, ὅστις ἂν ἦ, καὶ ἐπιτρέψῃ μοι δοκῶ τῇ δικέλλῃ. ΠΛΟΥΤ. Ἀπίωμεν, ὦ Ἑρμῆ, πρὸς τῷ Διός, (μελαγχολῶν γὰρ ὁ ἄνθρωπος ἔμετριώς μοι δοκεῖ), μὴ τι κακὸν ἀπέλθῃ προσλαβών. ἙΡΜ. (a) Μηδὲν σκαιὸν, ὦ Τίμων· ἀλλὰ τὸ πᾶνυ τῷτο ἄγχιον καὶ τραχὺ καταβαλόν, προ- 5  
τείνας τῷ χεῖρε, λάμβανε τὴν ἀγαθὴν τύχην, καὶ πλέτει πάλιν, καὶ ἴσθι Ἀθηναίων (b) τὰ πρῶτα, καὶ ὑπερόρα τῶν ἀχαρίστων ἐκείνων, μόνος αὐτὸς εὐδαιμονῶν. ΤΙΜ. Οὐδὲν ὑμῶν δέομαι· μὴ ἐνοχλεῖτέ μοι· ἱκανὸς ἐμοὶ πλεῖστον ἢ δικέλλα· τὰ δ' ἄλλα εὐδαιμονόεσάτός εἰμι, μηδενός μοι πλεησιάζοντος. ἙΡΜ. Οὕτως, ὦ τῶν, ἀπάνθρωπος; 10

Τὸν δὲ Φέρω Διὶ μῦθον ἀπηνέα τε, κρατερόν τε;

Καὶ μὴν εἰκὸς ἦν μισάνθρωπον μὲν εἶναί σε, τοσαῦτα ὑπ' αὐτῶν δεῖνὰ πιετονδύτα, μισόδειον δὲ μηδαμῶς, ἕτως ἐπιμελεσμένων σὲ τῶν Θεῶν. ΤΙΜ. Ἀλλὰ σοὶ μὲν, ἔ· Ἑρμῆ, καὶ τῷ Διὶ πλεῖστη χάρις τῆς ἐπιμελεΐας, τετονὶ δὲ τὸν Πλεῖστον ἐκ ἂν λάβοιμι. ἙΡΜ. Τί δὴ; ΤΙΜ. 15  
Ἵτι καὶ πάλαι μυθίων κακῶν μοι αἰτίος ἕτος κατέστη, κόλαξί τε παραδῶς, καὶ ἐπιθύλης ἐπαγαγών, καὶ μίσος ἐπεγείρας, καὶ ἠδυπαθείαι διαφθείρας, καὶ ἐπίφρονον ἀποφήνας, τέλος δὲ, ἀφνω καίαιλιπών. ἕτως ἀπίστος, καὶ προδοτικῶς. Ἡ βελτίστη δὲ Πενία πόνους με τοῖς ἀνδρικω- 20  
τάτοις καταγυμνάσασα, καὶ (c) μετ' ἀληθείας καὶ παρρησίας προσο-  
μιλήσασα, τὰ τε ἀναγκαῖα κάμνοντι παρῆιχε, καὶ (d) τῶν πολλῶν

(a) Μηδὲν σκαιόν.] “Nihil sinistrum;” that is (as we are wont to say in English), “Nothing unlucky,” i. e. “rashly violent,” good Timon.

(b) τὰ πρῶτα.] “Interdum verò dicitur aliquis esse τὰ πρῶτα, i. e. *frinceps*.” Steph.

(c) μετ' ἀληθείας καὶ παρρησίας.] “With truth and freedom.” That is, like a friend, who speaks nothing but truth, and that with full freedom; and is, therefore, void of falsehood and flattery.

(d) τῶν πολλῶν ἐκείνων.] I have followed Erasmus, in rendering πολλῶν, “vulgaria;” as I have also done, in rendering πολλὰ, page 146, line 32. But Faber says, that Erasmus is mistaken: that, indeed, οἱ πολλοὶ frequently signifies “vulgus,” but that the usage of the Greek tongue will not allow τὰ πολλὰ to signify “vulgaria.” And he, therefore, renders πολλῶν ἐκείνων, here, “tot illa.” I think he is in the right; for I could not, after much enquiry, find that πολλὰ ever signified “vulgaria.”

ἐκείνων καταφρονεῖν ἐπαίδευσιν, ἐξ αὐτῶν ἡμῶν τὰς ἐλπίδας ἀπαρητήσασά μοι τῶ βίῃ, καὶ δεῖξασα ὅσιν ἦν ὁ πλῆτον ὁ ἡμῶν, ὃν ἔτε κόλαξ θαυπέων, ἔτε συκοφάντης φοβῶν, ἔ δὴ μὲν παροξυνθεῖς, ἐκ ἐκκλησιαστικῆς ψηφοφορήσας, ἔ τυραννῶ ἐπιβλεύσας, ἀφελίσθαι δύναιτ' 5 ἄν. Ἐρράμηνον τοιγαρῶν ὑπὸ τῶν πόνων, τρυτονὶ τὸν ἀγρὸν φιλοπόνως ἐπεργαζόμενον, ἔδεν ὄρων τῶν ἐν ἄσει κακῶν, ἱκανὰ καὶ διαρκῆ ἔχω τὰ ἀλφίτα παρὰ τῆς δικέλλης. Ὡσε παλίνδρομον ἀπιδι, ἃ Ἐρμῆ, τὸν Πλῆτον ἀπαγαγὼν τῷ Διῖ. Ἐμοὶ δὲ τῆτο ἱκανὸν ἦν πάντας ἀνθρώπους (α) ἡσῆδον οἰμάζειν ποιῆσαι. ἘΡΜ. Μηδαμῶς,

(α) ἡσῆδον.] Stephanus says that ἡσῆδον is taken in the same manner as "viritim," in Latin; that is, that it signifies καθ' ἡσῶντας (as is said κατ' ἀνδρας) "per totam pubem," or, "complectendo totam pubem," and, then, he quotes these words of Herodotus: *Συβάριος γὰρ ἀλῆσης Μιλήσιοι πάντες ἡσῆδον ἀπεκείραντο τὰς κεφαλὰς.* Now, as, κατ' ἀνδρας signifies "viritim," or, "per singulos viros," καθ' ἡσῶντας, too, being a parallel expression, must, strictly, signify "per singulos puberes, sive pubescentes." And, as καθ' ἡσῶντας, thus taken, is laid down as strictly explanative of ἡσῆδον, therefore, ἡσῆδον, too, must signify "per singulos puberes." But yet, after all, this cannot be either Herodotus's, or Lucian's meaning: for how could "all the Milesians" cut off their hair, youth by youth, as if they had all been nothing but youths? Or, how, in this place, could "all men" bewail, youth by youth, as if mankind consisted of nothing but striplings? Hence, it is evident that, though ἡσῆδον, strictly and properly, signifies "per singulos pubescentes," yet it must, both in that place of Herodotus, and in this of Lucian, be understood in an extensive sense, as if one sort of age were put for every age, in general, and, therefore, must signify "uniuscujusque ætatis." At least, Timon could not, possibly, mean less, no more than "all the Milesians could be shorn, "youth by youth."

Stephanus, indeed, says (but without insisting much upon it) that ἡσῆδον is taken in the same manner as the adverb πανδημεῖ, which signifies "universum populum complectendo," or "in universum."—I know no reason why Erasmus "should render it, ab ineunte ætate."



ᾧ ἔγωγε, ἔ γάρ πάντες εἰσὶν (a) ἐπιτήδαιοι πρὸς οἰμαίην, ἀλλ' ἔα τὰ ὀργίλα ταῦτα, κ' μερικαιώδη, κ' τὸν Πλάτων παραλάσσει· (b) ἕτε ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τῆ Διός.

12. ΠΛΟΥΤ. Βεβη, ᾧ Τίμων, δικαιολογήσομαι πρὸς σε, ἢ χαλεπαίνεις μοι λέγοντι; ΤΙΜ. Λέγε, μὴ μακρὰ μέντοι, μηδὲ 5 μετὰ προσιμίων, ὥσπερ οἱ ἐπιτριπτοὶ βήτορες, ἀνέξομαι γὰρ σε ὀλίγα λεγόντα, διὰ τὸν Ἑρμῆν τετονί. ΠΛΟΥΤ. Ἐχρῆν μέντοι ἴσως (c) κ' μακρὰ εἰπεῖν, ἔτω πολλὰ ὑπὸ σε καληγορηθέντα· ὅμως δὲ ὄρα, εἴ τι σε, ὡς Φῆς, ἠδίκηκκ, ὅτι τῶν μὲν ἠδίσαν ἀπάντων αἰτίος σοι κατίσθη, κ' τιμῆς, κ' προσδότης, κ' σεφάνων, κ' τῆς ἄλλης τρυφῆς· 1 Περίδολιπος δὲ τοι κ' αἰοιδίμος δι' ἐμὲ ἦτορα, κ' περισπένδατος. Εἰ δὲ τι χαλεπὸν ἐκ τῶν κολάκων πέπονδας, ἀναίτιος ἐγὼ σοι· μᾶλλον δὲ αὐτὸς ἠδίκημαι τέτο ὑπὸ σε, διότι με ἕτως ἀτίμως (d) ὑπέβαλλες ἀνδράσι καταράτοις, ἐπαινεῖσι, κ' καταγοητεύσει, κ' πάντα τρόπον ἐπίσπελεύσει μοι. Καὶ τό γε τελευταῖον ἐφησθα, ὡς προσδιδάκῃ σε· 15 τένακλιον δὲ αὐτὸς ἐγκαλέσαιμί σοι πάντα τρόπον. ἀπελασθεῖς ὑπὸ σε, κ' ἐπὶ κεφαλὴν ἐξασθεῖς τῆς οἰκίας. Τοιγαρῆν ἀντὶ μαλακῆς χλαμύδου, ταύτην τὴν διφθέραν (e) ἢ τιμιωτάτη σοι Πενία περιτέθεικεν. Ὡσε μάρτυς ὁ Ἑρμῆς ἕτοσι, πῶς ἰκίτευον τὸν Δία (f) μηδ' ἔκειν παρὰ σε, ἔτω δυσμενεῶς μοι προσενηνεγμένον. ἙΡΜ. 20 Ἀλλὰ νῦν ὄρα, ᾧ Πλάτε. οἶδ' ἤδη γεγέννηται; Ὡσε θαρρῶν ξυνδιάτριβε αὐτῶ. Καὶ σὺ μὲν σκάπτε, ὡς ἔχεις. Σὺ δὲ τὸν θησαυρὸν ὑπάγαγε τῇ δικέλλῃ· ὑπακῆσεται γὰρ ἐμβοήσαντί σοι.

13. ΤΙΜ. Πεισέον, ᾧ Ἑρμῆ, κ' αὐθις πλεστητέον. Τί γὰρ ἂν κ' πάδοι τις, ὅποταν οἱ Θεοὶ βιάζονται; Πλὴν ὄρα γε, εἰς οἷά με πρῶγ-25 ματα ἐμεικλῆς τὸν κακοδαίμονα, ὅς ἄχρι νῦν εὐδαιμονέστατα διάγων, χρυσὸν ἄρνα τοσούτον λήψομαι, (g) ἔδεν ἀδικήσας, κ' τοσαύτας φροντιδας ἀναδιζομαι. ἙΡΜ. Ὑπόσθηθι, ᾧ Τίμων, δι' ἐμὲ, κ' εἰ

(a) ἐπιτήδαιοι.] *Idonei, or, habiles*; by which is here meant, naturally fitted or disposed.

(b) ἕτε ἀπόβλητά.

Οὐ τοι ἀπόβλητ' ἐστὶ Θεῶν ἐρικυδία δῶρα.

*Hom.*

(c) κ' μακρὰ.] Timon's word repeated.

(d) ὑπέβαλλες.] A metaphor, from prostituting young women. *Faber.*

(e) ἢ τιμιωτάτη Πενία.] The right honourable Mrs. Poverty.

(f) μηδ'.] The MS. hath it better μήκεθ'. *Faber.*

(g) ἔδεν ἀδικήσας.] That is, having done nothing to deserve this curse, of being again enriched.

χαλεπὸν τῆτο κ' ἐκ οἷσόν ἐστιν, ὅπως οἱ κόλακες ἐκεῖνοι διαρραγῶσιν  
 ὑπὸ τῆ φθόνου· ἐγὼ δὲ (a) ὑπὲρ τὴν Αἴτνην, ἐς τὸν ἕρανον ἀναπλήσο-  
 μαι. ΠΛΟΥΤ. Ὁ μὲν ἀπελήλυθεν, ὡς δοκεῖ· τεκμαίρομαι γὰρ τῇ  
 εἰρησίᾳ τῶν στερῶν. Σὺ δὲ αὐτῆ περιμένε· ἀναπέμψω γὰρ σοι τὸν  
 5 Θησαυρὸν ἀπελθὼν· μᾶλλον δὲ παῖς. Σέ φημι, Θησαυρὲ χρυσῶ,  
 ὑπάκουσον Τίμωνι τέτι, κ' πάρασχε σεαυτὸν ἀνελεῖσθαι. Σκάπτε,  
 ᾧ Τίμων, (b) βαθείας καταφέρων, ἐγὼ δὲ ὑμῖν (c) ὑποσῆσομαι.  
 14. ΤΙΜ. Ἄγε δὴ, ᾧ δίκελλα· νῦν μοι ἐτίρρωσον σεαυτὴν, κ'  
 μὴ κάμῃς ἐκ τῆ βάθους τὸν Θησαυρὸν ἐς τὸ μφανὲς προκαλυμμένη —  
 10 Ω Ζεῦ τεράσις, κ' Φίλοι (d) Κορύβαντες, κ' Ἐρμῆ κερδῶε, πῶθεν

(a) ὑπὲρ τὴν Αἴτνην.] He returns to Heaven, by the way of  
 Aetna, because Jupiter had ordered him to bring up the  
*Cyclopes* from thence, to mend his thunderbolts. See above,  
 paragraph five, at the end.

(b) βαθείας καταφέρων.] Erasmus has rendered βαθείας,  
 "altius," I know not why; nor do I know any such adverb  
 as βαθείας; βαθίως being the only immediate one from  
 βαθύς. I must own, I know not what sort of a word βαθείας  
 is; and, therefore, cannot help thinking that Lucian wrote  
 it βαθίως.—Καταφέρων is, here, the same as κάτω θέρων,  
 "deorsum impingens; as appears, from Stephanus's account  
 of the verb καταφέρω.

(c) ὑποσῆσομαι.] Thomas Magister (according to Stephanus)  
 takes ὑποσῆσομαι, in this place, to be the same as ὑποχωρήσω,  
 signifying, "clam-discedam." But, I think, he should, at  
 the same time, have shown us how the dative ὑμῖν can signify,  
 "a vobis."—He, otherwise, interprets the verb ὑφίσταμαι, by  
 κρυφίως ἵσταμαι, which would make tolerable sense, here, by  
 Plutus's saying, "I will stand by you, so as to be invisible;"  
 I say, this would be tolerable sense, did not Plutus tell Timon,  
 in the word ἀπελθὼν, just above, that he would go off; which  
 he could not well do, and stand privately by, at the same time.  
 for these reasons I cannot but conclude that Lucian wrote it  
 ὑμῶν ἀποσῆσομαι, "a vobis digrediar," agreeably to ἀπελθὼν,  
 above. And thus doth the other translation, by Erasmus,  
 render it; so that, most probably, Erasmus found the text,  
 ὑμῶν ἀποσῆσομαι.

(d) Κορύβαντες.] These priests of Rhea were enthusiasts,  
 who, at their solemnities, danced in armour, and, with the

χρυσίον τούτων; Ἦπερ ὄναρ ταῦτά ἐστι; Δίδια γῆν, μὴ ἀνθρακας  
 εὖρω ἀνεγρόμενος. Ἄλλὰ μὴν χρυσίον ἐστὶν ἐπίσημον, ὑπέζυθρον,  
 βαρὺ, καὶ τὴν πρόσοψιν (a) ὑπερῆδισον. ὦ χρυσέ, δεξιάμα κάλλισον  
 βροτοῖς. “ (b) Αἰθόμενον γὰρ πῦρ ἄτε διαπρέπει καὶ νύκτωρ” καὶ  
 μεθ’ ἡμέραν. Ἐλθέ, ὦ φίλτατε, καὶ ἐρασμιώτατε. Νῦν πείθομαι 5  
 γε καὶ Δία ποτὲ γενέσθαι (c) χρυσόν. Τίς γὰρ ἐκ ἀν παρθένος  
 ἀναπεπλεγμένοις τοῖς κολποῖς ὑποδέχαιτο ἔτι καλὸν ἐρασην διὰ τῆ  
 τέγῃς καταρρίοντα; ὦ Μίδα, καὶ Κροῖσε, καὶ τὰ ἐν Δελφοῖς ἀναθή-  
 ματα, ὡς ἐδὲν ἄρα ἦτι πρὸς Τίμωνα, καὶ τὸν Τίμωνος πλέτων· ὦ γε  
 ἐδὲ βασιλεὺς ὁ Περσῶν ἴσθι. ὦ δίκειλλα, καὶ φίλτατε διφθέρα, 10  
 ἡμᾶς μὲν τῷ (d) Πανὶ τέττω ἀναθεῖναι καλόν. Αὐτὸς δὲ ἤδη ᾠᾶσαν  
 πριάμενος τὴν ἐσχάτην, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ θησαυροῦ

mixed uproar of piping, drumming, and shouting, raised a great astonishment in the minds of the spectators. *Steph.* Perhaps, then, it was usual with such persons, upon any extraordinary surprise, to cry out, ὦ Κορύσαντες; and that thence it became a common exclamation, in the mouths of such as were struck with any sudden astonishment.

(a) ὑπερῆδισον.] When Mr. Locke was reckoning up the qualities of gold, such as fusible, malleable, ductile, &c. he forgot this of ὑπερῆδισον; which omission a tolerable miser would never pardon.

(b) Αἰθόμενον, &c.] These words are taken from the first Ode of Pindar, which begins thus:

Ἄριστον μὲν ὕδαρ· ὁ δὲ  
 Χρυσὸς, αἰθόμενον πῦρ  
 Ἄτε διαπρέπει νυ-  
 κτὶ, μεγάλου ἐξοχα πλέτω.

In the version thus:

*Optima quidem est aqua; sed  
 Aurum, ardens ignis  
 Velut, excellit no-  
 ctu superbificas supra divitias.*

(c) χρυσόν.] As when he courted Danaë.

(d) Πανὶ τέττω.] “To Pan here.” It is supposed, that some temple, or statue, of Pan stood near him, to which rural deity he offers up his rustic implements.

μόνα ἐμοὶ ἱκανὸν ἐνδικαιῶσθαι, τὸν αὐτὸν (a) καὶ τάφον ἀποθανόντων  
 ἔξειν μοι δοκῶ.—Δεδόχθω δὲ ταῦτα, καὶ νενομοθετήσθω πρὸς τὸν  
 ἐπίλοιπον βίον, ἀμιξία πρὸς ἀπάντας, καὶ ἀγνωσία, καὶ ὑπεροψία.  
 5 Φίλος δὲ, ἢ ξένος, ἢ ἑταῖρος, ἢ (b) ἐλεῖ βωμὸς, ὑθλός πολύς· καὶ  
 τὸ οἰκτεῖραι δακρύνοντα, ἢ ἐπικρῆσαι δεομένα, παρανομία, καὶ κατά-  
 λυσις τῶν ἐθῶν. Μονήρης δὲ ἡ δίαιτα, καθάπερ τοῖς λύκοις, καὶ φίλος  
 εἰς Τίμων· οἱ δὲ ἄλλοι πάντες, ἐχθροὶ, καὶ ἐπίβουλοι, καὶ τὸ προσομιλή-  
 σαί τινα αὐτῶν, μίασμα. Καὶ εἰ τινα ἴδω μόνιον, ἀποφρᾶς ἡ ἡμέρα.  
 Καὶ ὅλας ἀνδριάντων λιθίνων, ἢ χαλκῶν μηδὲν ἡμῖν διαφερέτωσαν,  
 10 καὶ (c) μήτε κήρυκα δεχόμεθα παρ' αὐτῶν, μήτε σπονδάς σπενδά-  
 μεθα, (d) ἢ ἐρημία δὲ ὄρος ἔσω πρὸς αὐτάς. Φυλέται δὲ, καὶ  
 φράτορες, καὶ δημίται, καὶ ἡ πατρίς αὐτῆ, ψυχρὰ, καὶ ἀναφελῆ ὀνόματα,  
 καὶ ἀνοήτων ἀνδρῶν φιλοτιμήματα. Πλατεῖται δὲ Τίμων μόνος, καὶ  
 15 ὑπεροράτω ἀπάντων, καὶ τρυφάτω μόνος καθ' ἑαυτὸν, κολακείας καὶ  
 ἐπαίνων φορτικῶν ἀπηλλαγμένος. Καὶ θεοῖς θυέτω, καὶ (e) εὐαχεῖται,  
 μόνος ἑαυτῷ γείτων καὶ ὄμορος, ἐκσειῶν (f) τῶν ἄλλων. Καὶ ἅπαξ  
 ἑαυτὸν δεξιῶσασθαι δεδόχθω, ἢν δὲρ ἀποθανεῖν, ἢ αὐτῷ (g) σέφανον

(a) καὶ τάφον.] “As a sepulchre also;” that is, “as well as  
 “he, before, had it for a house.”

(b) ἐλεῖ βωμὸς.] Altars, among the heathen, were places  
 of protection to such as fled to them.

— *Hec Ara tuebitur omnes.*

Virg.

(c) μήτε κήρυκα, &c.] The meaning is, that he will remain  
 in a constant state of war, with mankind: for peace was  
 usually made, among the Grecians, by sending the κήρυκες,  
 or heralds, to propose it, and by making libations to the  
 Gods, that they might ratify it. See II. iii.

(d) ἢ ἐρημία.] He would have a whole desert between him  
 and mankind; so that the bounds should not be any thing so  
 thin as a wall, an hedge, or the like.

(e) εὐαχεῖται.] *Lege εὐαχεῖσθω.* Nam εὐαχέω significat  
 “aliquem convivio accipere;” εὐαχεῖσθαι autem, “epulari.”  
 Error turpissimus. *Faber.*

(f) τῶν ἄλλων.] I cannot account for this genitive case.  
*Faber* is also at a loss about it, but conjectures that ἐκσειῶν  
 τῶν ἄλλων should be ἕκασ ἂν τῶν ἄλλων; which may be true.

(g) σέφανον ἐπενεγκεῖν.] Among the Grecians, crowns of  
 laurel, palm, parsley, and, upon some occasions, of gold,  
 were the rewards of such as conquered at the games, or  
 served their country, in peace, or war. *Potter.*

ἔπενεγκεῖν κ' ὄνομα μὲν ἔσω ὁ ΜΙΣΑΨΝΘΡΩΠΟΣ ἤδιστον. Τῶ  
 τρόπῳ δὲ γνωρίσματα, δυσκολία, κ' τραχύτης, κ' σκαιότης, κ' ὀργή,  
 κ' ἀπανδρωτία. Εἰ δὲ τινα ἴδοιμι ἐν πυρὶ διαφθειρόμενον, κ' σβεν-  
 νύσαι ἰκετεύοντα, πιτῆ κ' ἐλαία κατασβεννύσαι. Καὶ ἢν τινα τῶ  
 χειμῶν ⑤ ὁ ποταμὸς παραφέρῃ, ὁ δὲ, τὰς χεῖρας ὀρέγων, ἀνιλαβέσ-  
 θαι δέηται, ἄθειν κ' τῆτον ἐπὶ κεφαλὴν (α) πίπτοντα, ὡς μηδὲ  
 ἀνακίψαι δυνηθεῖν· ἔτω γὰρ ἂν τὴν ἴσιν ἀπολάβοιεν.—(b) Εἰσηγή-

Perhaps, then, Timon here intimates, that he will execute some signal actions, which shall deserve a crown, but, that he will present himself with one.

Or, as he here talks of his death, he, perhaps, more probably, means that crown which was wont to be offered to the deceased, and with which their *σήλαι*, or sepulchral pillars, were hung; as we learn from the dialogue of Charon, where it is said, κ' σεφάνεσι τὸς λίθους.

If this be, as I am strongly persuaded it is, the sense here, observe how Timon will do impossibilities, out of spite to mankind. He will crown his own sepulchre, after he is dead, rather than have it done by any human creature.

The following was Timon's epitaph, written by himself:

Ἐνθάδ' ἀπορήξας, ψυχὴν βαρυδαίμονα κεῖμαι.

Τὸννομα δ' ἔπύσοισθε, κακοὶ δὲ κακῶς ἀπόλοισθε. *Faber.*

(a) πίπτοντα.] *Faber* has it, βαπίζοντα. I think he justly finds fault with πίπτοντα, because the man in the water cannot well be said "to fall." But, is not βαπίζοντα applied to the same man (as he has it) still worse, being an active participle? For, surely the man cannot be supposed "to sink "himself" into the water. It might, however, make sense, if referred to με, which is understood, before ἄθειν; so that Timon might be the person understood to be βαπτίζοντα, "sinking the other," into the water.

(b) Εἰσηγήσατο.] This verb, strictly, signifies, "proposuit," or, "autor introduxit:" but I have rendered it, "rogavit," in the translation, because that was the Roman expression for proposing a law to be passed. The Romans termed the proposing a law to the people, "rogare," because he who proposed it to them, did it, by asking these questions, "Velitisne, or, Jubeatisne, Quirites?"

σατο τὸν νόμον Τίμων (a) Ἐχεκρατίδης Κολυτρίεως.—(b) Ἐπεψήφισε τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός· εἶεν. Ταῦτα ἡμῖν δεδόχθω, καὶ ἀνδρικῶς ἐμμένωμεν αὐτοῖς.

15 Πλὴν ἀλλὰ περὶ πολλῶν ἀν' ἐποισάμην ἅπασιν γνώριμά πως ταῦτα γενέσθαι, διότι ὑπερπλετῶν, ἀγχόνη γὰρ ἀν' τὸ πρᾶγμα γένοιτο αὐτοῖς.—Καίτοι τί τῆτο; Φεῦ τῆ τάχως· πανταχόθεν συνδέεσι, κεκοιμένοι καὶ πνευστιῶντες, ἐκ οἶδα, ὅθεν ὀσφραϊνόμενοι τῆ χρυσίᾳ. Πότερον ἔν' ἐπὶ τὸν πάγον τῆτον ἀναβάς ἀπελαύνω αὐτὰς τοῖς λίθοις, (c) ἐξ ὑπερδεδίξων ἀκροβολιζόμενοι, ἢ τότε τοσῶτον  
10 παρανομήσομεν, εἰσάπαξ αὐτοῖς ὀμιλήσαντες, ὡς πλεόν ἀνιῶντο παρορώμενοι; Τῆτο οἶμαι καὶ ἄρμεινον· ὡς δεχόμεθα ἤδη αὐτὰς, ὑποσάντες. Φέρε, ἴδω, τίς ὁ πρῶτος αὐτῶν ἕτός ἐσι; Γναθωνίδης ὁ κόλαξ, ὁ σρών (d) ἔρανον αἰτήσαντί μοι ὀρέξας τὸν βρόχον, πῖθως ὅλως παρ' ἐμοὶ πολλὰκις ἐμημεκῶς. Ἄλλ' εὐγε ἐποίησεν ἀφικόμενος  
15 οἰμάξεται γὰρ πρὸ τῶν ἄλλων. ΓΝΑΘ. Οὐκ ἐγὼ ἔλεγον ὡς ἐκ ἀμελήσεσι Τίμων ἀγαθὸς ἀνδρὸς οἱ Θεοὶ; Χαῖρε Τίμων εὐμορφότατε, καὶ ἠδισε, καὶ συμποτικώτατε. ΤΙΜ. Νῆ καὶ σύ γε, ὦ Γναθωνίδη, γυπῶν ἀπάντων βροῦτατε, καὶ ἀνθρώπων ἐπιτριπτότατε. ΓΝΑΘ. Ἀεὶ φιλοσκάμμων σύ γε. Ἄλλὰ πῶς τὸ συμπόσιον;  
20 Ὡς καινόν τί σοι ἄσμα τῶν (e) νεοδιδάκτων διθυράμβων ἤκω

(a) Ἐχεκρατίδης.] “Ἐχεκρατίδης lege Ἐχεκρατίδης. Faber.” So it is, above, where Mercury first mentions Timon to Jupiter, and below, where Demeas reads the decree.

(b) Ἐπεψήφισε τῇ ἐκκλησίᾳ.] “Decretum concionis confirmavit.” Steph.

(c) ἐξ ὑπερδεδίξων.] Ὑπερδεδίξιος (τόπος being understood) signifies a “place, where one stands so much higher than another, that he may lift his right-hand over him, so as to give him the heavier blow.” And ὑπερδεδίξια, ων, neut. plur. (χάρις being understood) signifies “places of such advantage, as that persons may, from them, lift their right-hands over those below them.” See Steph.

(d) ἔρανον.] Ἐρανος, from ἐράω, amo, properly signifies “an entertainment, where every one contributes his part of the expense, or his club.” And, hence, it hath been used to signify “a contribution, or part of a contribution, to relieve a person in want.” See Steph.

(e) νεοδιδάκτων διθυράμβων.] “Dithyrambics” (which were songs in praise of Bacchus) “lately taught,” that is, lately



κομίζων. TIM. Καὶ μὴν ἔλεγείᾳ γε ἄσθ' μάλα περιπαθῶς (a) ὑπὸ  
 ταύτῃ τῇ δικέλλῃ. ΓΝΑΘ. Τί τῷτο; Παιεῖς, ᾧ Τίμων; Μαρτύ-  
 ρομαι, ᾧ Ἡράκλεις; ἰδ', ἰδ' προκαλεῖμαί σε τραῦματ' εἰς Ἄρειον  
 πάγον. TIM. Καὶ μὴν ἂν γε μικρὸν ἐπιβραδύνης, Φόνος τάχα  
 προκεκλήθη με. ΓΝΑΘ. Μηδαμῶς, ἀλλὰ σὺ γε πάντως τὸ τραῦμα 5  
 ἴασαι, μικρὸν ἐπιτάσας τῆ χερσὶς· δεινῶς γὰρ ἰσχυαίμὸν ἐστὶ τὸ  
 φάρμακον. TIM. Ἐτι μένεις; ΓΝΑΘ. Ἄπειμι· σὺ δὲ ἐ χαι-  
 ρήσεις, ἔτω σκαιὸς ἐκ χερσῶ γενόμενος.

16. Τίς ἑτὸς ἐστὶν ὁ προσωπιῶν, ὁ ἀναφαιλαντίας; Φιλιππίδης κολάκων  
 ἀπάντων ὁ (b) βδελυρώτατος. Οὗτος δὲ παρ' ἐμῶ ἀγρὸν ἄλον 10  
 λαῶν, καὶ τῇ θυγατρὶ (c) προῖκα δύο τάλαντα μισθόν, τῆ ἐπαίνος,  
 ὁπότε ἀσκαντά με, πάντων σιωπῶντων, μόνος ὑπερεπήνεσεν, ἐπομοσά-  
 μενος ἄδικώτερον εἶναι τῶν κύκνων, ἐπειδὴ νοσῆντα πρῶν ἐίδέ με,  
 καὶ προσήλθον ἐπικυρίας δεόμενος, πωληγὰς ὁ γενναῖος προσενέτεινε.  
 ΦΙΛ. Ὡς τῆς ἀναισχυνητίας. Νῦν Τίμωνα γνωρίζετε; Νῦν Γναθῶ- 15  
 νίδης φίλος καὶ συμπότης; Τοιγαρῶν δίκαια πέπονθεν ἔτος ἀχάριστος  
 ἂν. Ἡμεῖς δὲ οἱ πάσαι ξυνήθεις, καὶ ξυνέρηθοι, καὶ δημόται, ὁμως

“published.” The authors of plays, or songs, among the  
 Grecians were called διδάσκαλοι, as, κωμικοδοδιδασκαλοι, τραγω-  
 δοδοδιδάσκαλοι, διθυραμβοδοδιδάσκαλοι. Horace uses the same  
 manner of expression:

*Vel qui Prætextas, vel qui docuere Togatas.*

The reason of the expression is, that the authors taught  
 the actors, or singers, how to speak or sing their perform-  
 ances.

(a) ὑπὸ δικέλλῃ.] Quod Latinè dicitur, “canare, vel saltare,  
 “ad tibiam, ad citharam,” id Græcè est, ἄδειν, vel ὀρχεῖσθαι,  
 ὑπὸ τοῖς αὐλοῖς, ὑπὸ τῇ κιθάρᾳ. Ita ridiculè, qui vertunt,  
 “ab hoc doctus ligone.” *Faber.*

This sense, from this consideration, seems just, and fur-  
 ther deserves acceptance, on account of the humour it  
 expresses.

(b) βδελυρώτατος.] Βδελυρὸς (ἀ βδέω, “flatum ventris  
 “emitto”) *impurus, or spurcus*; “a dirty fellow, who does  
 “not matter doing the filthiest things, before people’s faces.”  
 And, hence, the word hath signified, “quite impudent,” or  
 “brazen.” *Steph.*

(c) προῖκα.] The accusative case singular of προῖκα—ἴκος,  
 “dos à patre data filio.” *Steph.*

μετριάζομεν, ὡς μὴ ἐπιτηδῶν δοκῶμεν. Χαῖρε, ᾧ δέσπεται κ' ὅπως  
 τὰς μισαρὰς τὰς κόλακας φυλάξῃ, τὰς ἐπὶ τῆς τραπέζης μόνον, τὰ  
 ἄλλα δὲ κοράκων ἔδν διαφέροντας. Οὐκ ἔτι πισευτῆα τῶν νῦν ἔδνι.  
 Πάντες ἀχαρίσιοι κ' πονηροί. Ἐγὼ δὲ τάλαντόν σοι κομίζω, ὡς  
 5 ἔχοις πρὸς τὰ κατεπίγοντα χρῆσθαι, κατ' ὄδον ἤδη πωλησίον ἤκωσα  
 ὡς πλετοῖς ὑπερεγγεῖη τινὰ πλετον. Ἦκω τοιγαρῶν ταῦτά σε  
 νεθετήσαν· καίτοι σύ γε ἔτω σοφὸς ἂν, ἔδν ἴσως δείξη τῶν παρ'  
 ἐμοῦ λόγων, ὅς κ' τῷ Νέσορι τὸ δέον παραινέσεις ἂν. TIM. Ἔσαι  
 ταῦτα, ᾧ Φιλιᾶδη. Πλὴν ἀλλὰ πρόσθι, ὡς κ' σὲ φιλοφρονήσομαι  
 10 τῇ δικέλλῃ. ΘΙΛ. Ἄνθρωποι, κατὰ γὰρ τῆ κρανίε ὑπὸ τῆ ἀχαρίστῃ,  
 διότι τὰ συμφέροντα ἐνεθέτην αὐτόν.

17. TIM. Ἰδὲ, τρίτῃ ἔτῃ ὁ ῥήτωρ Δημῆας προσέρχεται, ψήφισ-  
 μα ἔχων ἐν τῇ δεξιᾷ, κ' συγγίνης ἡμέτερος εἶναι λέγων. Οἷτ' ἕκκαϊ-  
 δεκαπαρ' ἐμοῦ τάλαντα μιᾶς ἡμέρας ἐκτίσας τῇ πόλει, (καταδεδίκασο  
 15 γὰρ, κ' ἐδέδοτο, ἐκ ἀποδιδῶς,) κάγω ἐλεήσας ἐλυσάμην αὐτόν· ἐπειδὴ  
 πρῶτον ἔλαχε τῇ (a) Ἐρεχθίδι φυλῇ διανέμειν τὸ (b) θεωρικόν, κάγω  
 προσῆλθον αἰτῶν τὸ γιγνόμενον, ἐκ ἔφῃ γνωρίζειν πολίτην ὄντα με.  
 ΔΗΜ. Χαῖρε, ᾧ Τίμων, τὸ μέγα ὄφελ' τῆ γένεσ, τὸ ἔρεισμα τῶν  
 Ἀθηναίων, τὸ σφόδρημα τῆς Ἑλλάδ'· Καὶ μὴν πάσαι σε ὁ  
 20 δῆμ' ἕνεκεν, κ' αἱ (c) βελαὶ ἀμφοτέραι περιμένονσι.

(a) Ἐρεχθίδι.] Lege Αἰγιῆδι. Quippe Κόλυτος erat δῆμος  
 Φυλῆς Αἰγιῆδος, teste Harpocrate. *Faber.*

(b) θεωρικόν.] Θεωρικόν (χρῆμα being understood) signified,  
 “Money paid out of the treasury, for the admission of the  
 “poorer citizens into the theatre.” Hence it was used to  
 signify, “Money granted out of the treasury, for the relief of  
 “the poor.” See *Potter and Steph.*

(c) βελαὶ ἀμφοτέραι.] That is, not only the βελή, or senate  
 of five-hundred, of which I have spoken, in the notes upon  
 Θεῶν Ἐκκλησία, but also the court of Areopagus, which, for  
 its great dignity, as Dr. Potter shews, was styled ἡ ἄνω βελή,  
 the upper senate or court.

This court, held upon the hill of Mars, at Athens, and  
 thence called Areopagus, consisted of fifty judges, was the  
 supreme court of justice, and decided all law disputes, whe-  
 ther concerning property, or injuries done to men in their  
 persons or reputations, or blasphemy against the gods. So  
 wise and upright were the judges of this tribunal, that it  
 hath been asserted by Demosthenes, that they had not, from

Πρότερον δὲ ἄκυστον τὸ ψήφισμα, ὃ ὑπὲρ σε γέγραφα. “ἘΠΕΙΔΗ”  
 “Τίμων ὁ Ἐχεκρατίδης Κολυτῆυς, ἀνὴρ ἑ μόνον καλὸς κάγαθός,  
 “ἀλλὰ καὶ σοφός, ὡς ἐκ ἄλλος ἐν τῇ Ἑλλάδι, παρὰ πάντα χρόνον  
 “διατελεῖ τὰ ἄριστα πράττων τῇ πόλει· νενίκηκε δὲ πύξ, καὶ πάλην,  
 “καὶ δρόμον ἐν Ὀλυμπίᾳ μιᾷς ἡμέρας, καὶ (α) τελείῳ ἄρματι, καὶ 5  
 “συναρίδι παλικῷ.”—TIM. Ἄλλ’ ἐδὲ ἐφείρησα ἐγὼ πάποτε εἰς  
 Ὀλυμπίαν. ΔΗΜ. Τί ἔν; Θεωρήσεις ὕστερον. Τὰ τοιαῦτα δὲ

the time of their institution, down to his days, made one unjust decree. *Potter.*

(α) τελείῳ ἄρματι.] Stephanus shews that the Greeks distinguished their horses into the ἄβολοι and the τέλειοι. The ἄβολοι were such as had not, as yet, cast their teeth, in which were the marks of their age: the τέλειοι, such as had cast those teeth, and being, therefore, reckoned to have arrived at their full strength and vigour, were called τέλειοι.

Now ἄρμα, from ἄρω, “apto,” originally and properly, signifies, not “a chariot,” but “a set-of-horses-joined in “a draught;” which is evident from Stephanus’s quotation upon this word. First, from Xenoph. Pæd. ἡ ἄρμα λευκὸν χρυσόζυγον, “a set of white horses with golden harnesses;” and, again, from Herodian, “ἄρμα ἐξάπαλον, “a set of six young horses.” Besides that, Eustathius, upon Homer’s *Odys.* xvii, puts it out of all dispute, that ἄρμα properly signifies, “a set of draught-horses.”

From these considerations, I think it evident that the word ἄρματι, here, having τελείῳ an epithet, as I have shewn, of full grown horses, joined to it, must signify, “a set-of “horses;” and that τελείῳ ἄρματι must signify “a set-of-full-grown-horses.” And this, I think, is further evident from the opposition of the following words, συναρίδι παλικῷ (“a pair of πάλοι, or young horses”) to τελείῳ ἄρματι, “a set of full-grown horses,” I have rendered ἄρματι by “currus,” knowing no word, in the Latin tongue, that signifies, “a set of draught horses,” as ἄρμα does in the Greek. Faber quotes only the Scholiast of Pindar upon this passage, in these words: Φᾶσι δὲ τινες, ὅτι δώδεκα δρόμους ἀνίει τὸ τέλειον ἄρμα, τὸ δὲ παλικὸν ὀκτώ. The former might have run twelve heats, and the latter eight; but this gives us no light into the nature of the τέλειον, or the παλικὸν ἄρμα.

πολλὰ προσηκείσθαι ἄμεινον.—“Καὶ ἤξιουσι δὲ ὑπὲρ τῆς πόλεως  
 “ πέρουσι (a) πρὸς Ἀχαρνεῖας, καὶ κατέκοψε (b) Πελοποννησίων  
 “ (c) δύο μοίρας.” TIM. Πῶς; Διὰ γὰρ τὸ μὴ ἔχειν ὄπλα, ἔδδ  
 5 προεγράφην ἐν τῷ καταλόγῳ. ΔΗΜ. Μέτρια τὰ περὶ σαυτῆ λέ-  
 γεις· ἡμεῖς δὲ ἀχάριστοι ἂν εἴημεν ἀμνημονῶντες.—“Ἐτι δὲ, καὶ  
 “ Ψηφίσματα γράφων, καὶ συμβαλεῦναι, καὶ στρατηγῶν, οὐ μικρὰ  
 “ ἀφέλησε τὴν πόλιν. Ἐπεὶ τέτοις ἅπασι, ΔΕΪΔΟΚΤΑΙ τῆ  
 “ βελῆ, καὶ τῷ δήμῳ, καὶ τῇ Ἡλιαίᾳ (d) κατὰ φυλὰς, καὶ τοῖς δήμοις

(a) πρὸς Ἀχαρνεῖας.] We must not, here, take πρὸς for  
 “contra,” but “apud.” For Ἀχαρνεῖαι was a δῆμος, or dis-  
 trict of Attica. Therefore, Timon, being an Athenian,  
 must not be supposed to fight against his own countrymen,  
 but against their common enemy, the Peloponnesians, who  
 are supposed to have met him, in that district of Attica, and  
 whom he, therefore, fought, πρὸς, “apud,” “among,” the  
 Acharnansians.

(b) Πελοποννησίων.] Timon lived in the time of that  
 memorable war, between the Athenians and Spartans, called  
 the Peloponnesian.

(c) δύο μοίρας.] Mille armatos. Nam τὴν μοῖραν ἀναπλερῆσαι  
 ἄνδρες πεντακίςιοι. Faber.

(d) κατὰ φυλὰς.] The Elixia was a court of justice at  
 Athens, the next in dignity to that of Areopagus, and said  
 to be so called from ἥλιος, sol, because it sat under the sun,  
 or in the open air. The number of judges belonging to it  
 were, as Dr. Potter sets forth, sometimes, only fifty, but  
 generally two, or five, hundred.

Now, why this decree should be said to be agreed to by  
 the judges of this court, κατὰ φυλὰς, “by their tribes,” is  
 what I cannot well account for; because I know no tribes of  
 Athens, but the ten tribes, into which the people of the city,  
 and those of all Attica, had been divided. Perhaps, as this  
 court of Elixia often consisted of five hundred judges, it was  
 like the βελή, or senate of Athens, made up of men chosen  
 out of all the tribes, from each an equal number; so that, in  
 this view, the whole court might have confirmed any decree,  
 κατὰ φυλὰς, by their tribes. Or, perhaps, the text, originally,  
 was, not κατὰ φυλὰς, but καὶ ταῖς φυλαῖς, which seems to hang  
 well together with the other parts of the sentence, and to be

“ ἰδίᾳ, καὶ κοινῇ πᾶσι, χρυσῶν ἀναστῆσαι τὸν Τίμωνα παρὰ τὴν  
 “ Ἀθηνῶν ἐν τῇ ἀκροπόλει, (a) κεραινὸν ἐν τῇ δεξιᾷ ἔχοντα, καὶ  
 “ ἀκτῖνας ἐπὶ τῇ κεφαλῇ, καὶ σεφανῶσαι αὐτὸν χρυσοῖς σεφάνοις  
 “ ἐπὶ τῷ ἀνακρηυχθῆναι τὸς σεφάνους σήμερον (b) Διονυσίοις τραγ-

agreeable to reason; as it, also, was easy to be mis-transcribed to *κατὰ φυλὰς*. And I am the more of this opinion, because, as Dr. Potter shews, the *δῆμοι*, mentioned immediately after, were subdivisions of the *φυλαί*, being in number, one hundred and seventy-four smaller districts of the country of Attica: for, to gain a certain universal assent of the whole state, it was necessary to take the votes of every particular body of the people: such as, first, of the supreme part of the constitution, or the *βελή*: then, of the *δῆμοι*, that is, of the principal *δῆμοι*, that of Athens, the capital: then, of the court of *Ελίαι*, by its tribes: then, of all the *δῆμοι*, or smaller corporations of Attica, one by one: and lastly, of all their bodies, in common.

(a) *κεραινὸν, &c.*] In order to make a Jupiter of him.

(b) *Διονυσίοις τραγωδοῖς.*] *Τραγωδός* signifies either the writer of a tragedy, or the player who acts it upon the stage: but that, in either sense, *τραγωδός*, the person, should be put for *τραγωδία*, the play, or entertainment, seems, to me, an extraordinary hypallage. Yet, Horace hath used the like expression, where he says,

—————*Nam sic*

*Et Labeŕi mimos ut pulchra poëmata mirer.*

The Athenians were restrained, by law, from presenting crowns to men of signal merit, either in the theatre, or at public games; because these places were, generally, frequented by great numbers of men from other cities, and it was thought impolitic to recommend any great Athenian to the notice or esteem of any other people. Wherefore, such persons as deserved this honour were to receive it either in the *βελή*, or senate; or in the assembly of the people; or in the tribe, or *δῆμοι*, to which they belonged. *Potter.*

Yet, we find, that Demosthenes's famous crown was proclaimed in the theatre. But this, no doubt, was an innovation, and an extraordinary compliment to so great a defender of the state; and it was afterwards objected to him, as a

- “ γὰρδοῖς καινοῖς· (ἀχθῆναι γὰρ δι’ αὐτὸν θεῖ σήμερον τὰ Διονύσια.)  
 “ Εἶτε τὴν γνώμην Δημέας ὁ ῥήτωρ συγγενὴς αὐτῷ, ἀγχισεύς, καὶ  
 “ μαθητὴς αὐτῷ ἄν. Καὶ γὰρ ῥήτωρ ἄριστος ὁ Τίμων, καὶ τὰ ἄλλα  
 “ πάντα ὅποσα ἂν ἐθέλοι.” —Τυτὶ μὲν ἐν σοὶ τὸ Ψήφισμα — Ἐγὼ δὲ  
 5 (a) σοὶ καὶ τὸν υἱὸν ἐπὲλόμεν ἀγαγεῖν παρὰ σε; Ὅν ἐπὶ τῷ σῶ ἀνό-  
 ματι Τιμωνα ἀνόμακα. TIM. Πῶς, ὦ Δημέας, ὅς ἐδὲ γεγάμηκας,  
 ὅσα γε καὶ ἡμᾶς εἰδέναι; ΔΗΜ. Ἄλλὰ γαμῶ, ἢν διδῶ Θεός, ἐς  
 νέωτα· καὶ παιδοποιήσομαι, καὶ τὸ γεννηθισόμενον, ἀρρῆν γὰρ ἔσαι,  
 Τιμωνα ἤδη καλῶ. TIM. Οὐκ οἶδα, εἰ γαμήσεις ἔτι. ὦ ἕτος,  
 10 τηλικαύτην παρ’ ἐμῷ πλῆγην λαμβάνων. ΔΗΜ. Οἴμοι. Τί τῆτο;  
 (b) Τυραννίδι Τιμον ἐπιχειρεῖς, καὶ τύπεις τὲς ἐλευθέρους, οὐ καθαρῶς  
 ἐλεύθερος, ἐδ’ (c) ἄσος ἄν; Ἄλλὰ δώσεις ἐν τάχει τὴν δίκην, τάτε  
 ἄλλα, καὶ ὅτι τὴν ἀκρόπολιν ἐπέπρησας. TIM. Ἄλλ’ ἐκ ἐμπέπρη-  
 σαι, ὦ μιαιρὲ, ἡ ἀκρόπολις· ὡσεὶ δῆλος εἶ συκοφαντῶν. ΔΗΜ. Ἄλλὰ  
 15 καὶ πλετεῖς, τὸν (d) ὀπισθοδομον διορύζας. TIM. Οὐ διώρυκλαι ἐδὲ

very great crime. Whence it is most probable that Demeas, here intends to puff up and flatter Timon, by conferring on him a singular and unprecedented honour.

(a) σοὶ.] Faber thinks σοὶ, here, impertinent, because of παρὰ σε.

(b) Τυραννίδι.] Τυραννίς signifies kingly or arbitrary power. Now, as the supreme power was lodged in the people of Athens, it was high treason, and the most flagrant crime, in any one man, to attempt making himself absolute in the state; and the Athenians could never forget what they suffered under the usurpation of Pisistratus, and his son Hippias.

(c) ἄσος.] The city of Athens was, peculiarly, called ἄσος, and the citizens thereof ἄσσοι. *Stephanus*, from *Eustathius*, p. 3491 and 1383.

(d) ὀπισθοδομον.] At the back of Minerva’s temple stood the public treasury, called, from its situation, ὀπισθοδομος; wherein, beside other public money, a thousand talents were laid up in store, against any great exigency. If any man expended them, upon a trivial account, he was put to death. *Potter*.

Demeas will charge Timon with none but the most capital offences.—καὶ before πλετεῖς, in the preceding line, signifies “also;” that is, “You are, also, grown rich, &c. beside “having burned the citadel.”



ἔτος· ὥστε ἀπίθανά σου κὴ ταῦτα. ΔΗΜ. Διορυχθήσεται μὲν ἕσπερον· ἤδη δὲ σὺ πάντα τὰ ἐν αὐτῷ ἔχεις. ΤΙΜ. Οὐκ ἔν κὴ ἄλλην λάμβανε. ΔΗΜ. Οἴμοι τὸ μετὰ φρενον. ΤΙΜ. Μὴ (a) κέκραχθι· κατοίσω γὰρ σοι κὴ τρίτην· ἐπεὶ κὴ γελοῖα πάμπαν πάθοιμι, δύο μὲν Λακεδαιμονίων μοίρας κατακόψας ἀνοπλῶ, ἐν δὲ μιὰρὸν ἀνθρώπιον μὴ ἐπιτρέψας. Μάτην γὰρ ἀνείην κὴ νενικηκῶς Ὀλύμπια πύξ, κὴ πάλην. 5

18. Ἄλλὰ τί τῆτο; Οὐ Θρασυκλῆς ὁ φιλόσοφος ἔτος ἐσιν; Οὐ μὲν ἔν ἄλλος. Ἐκπετάσας γῆν τὸν πάγονα, κὴ τὰς ὀφρεῦς ἀναλείνας, κὴ βρενδυόμενός τι πρὸς αὐτὸν, ἔρχεται, (b) τίτανῶδες 10 βλέπων, ἀνασισσοῦμένῳ τὴν ἐπὶ τῷ μετώπῳ κόμην, (c) Ἀυτοβορέας τις, ἢ Τρίτων, οἷος ὁ Ζεῦξις ἔγραψεν. Οὗτος ὁ τὸ (d) σχῆμα εὐσαλῆς,

(a) κέκραχθι.] Pro κέκραχε, the third person singular of the perfect tense active, from κράζω.

(b) τίτανῶδες.] "Like a Titan." The Titans were giants, sons to Titan, the elder brother of Saturn. Titan and Saturn were the sons of Coelus and Vesta. Titan gave up his birth-right of the kingdom of Heaven to Saturn, on condition he would not breed up any male-children; but when he found out that Jupiter, Neptune and Pluto had been, privately, reared by Ops, Saturn's wife, he dethroned and confined Saturn. When Jupiter was grown up, he made war upon his uncle, Titan, and his sons, called τιτάνες, recovered the kingdom, and released his father, Saturn. Steph.

(c) Ἀυτοβορέας τις.] Timon compares Thrasycles to Boreas, or Triton, because he came puffing and blowing, so as to make a face like that of the god Boreas, when he blows, or that of Triton, sounding his trumpet. But, as I have never, elsewhere, met with the wind βορέας called Ἀυτοβορέας, nor could, upon much enquiry, find it so called, I conjecture that, here, Ἀυτοβορέας is the name of some celebrated picture of the god of that wind, which the great Zeuxis had drawn, and which, on account of the excellence of the performance, was called, not βορέας, "a Boreas," but Ἀυτοβορέας, "a very "Boreas," or, "Boreas himself." And the tendency of the words, οἷος ἔγραψεν ὁ Ζεῦξις, seems to favour this opinion.

(d) σχῆμα εὐσαλῆς.] Not that he was so now, being much ruffled; but because he usually appeared so, in his philosophical character and dress.

- καὶ κόσμιος τὸ βᾶδισμα, σωφρονικὸς τὴν ἀναβολὴν, εἰδεν μυρία ὅσα  
 περὶ ἀρετῆς διεξιᾶν, καὶ τῶν ἡδοῆ χαϊρόντων κατηγορῶν, καὶ τὸ  
 ἔλιγαρκὲς ἐπαινᾶν, ἐπειδὴ λυσάμεν ὁ ἀδικαίτο ἐπὶ τὸ δεῖνρον, καὶ ὁ  
 παῖς μεγάλην τὴν κύλικα ὀρέξειεν αὐτῷ (τῷ ζωροτέρω δὲ χαίρει  
 5 μάλιχα) καθάπερ τὸ Λήτης ὕδαρ ἐκπιᾶν, ἐναντιώτατα ἐπιδεικνύσαι  
 τοῖς ἐθνηοῖς ἐκείνοις λόγοις, προαεπάζων ὡσπερ Ἰκτίος τὰ ὄψα,  
 καὶ τὸν πλοσίου παραγκωνίζομεν, (a) καρύκης τὸ γένειον  
 ἀνάπλευς, κυνηδὸν ἐμφορξέμενος, ἐπικεκυφῶς, καθάπερ ἐν ταῖς  
 10 λοπάσι τὴν ἀρετὴν εὐρήτειν προσδοκῶν, ἀκριβῶς τὰ τρυβλία τῷ  
 λιχανῷ ἀποστρήχων, ὡς μηδὲ ὀλίγον τῆ (b) μυτλωτῆ καταλίποι  
 μεμψίμοιρος αἰεὶ ὡς τὸν πλακῆντα ὄλον, ἢ τὸν σὺν μόνος τῶν ἄλλων  
 λάβοι· ὅτι περ (c) λιχνεῖας καὶ ἀπλησίας (d) ὄφελος, μέθυσος καὶ  
 πάροισος, ἐκ ἀχρεῖς ὡδῆς καὶ ὄρχησῦος μόνον, ἀλλὰ καὶ λοιδορίας καὶ  
 15 ὄργῆς προσέτι, καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε δὲ καὶ μάλιχα  
 περὶ σωφροσύνης, καὶ κοσμιότητος, καὶ ταῦτά φησιν, ἤδη ὑπὸ τῆ  
 ἀεράτῃ πονηρῶς ἔχων, καὶ ὑποτραυλίζων γελοῖος· εἶτα ἔμετος ἐπὶ  
 τέτοις, καὶ τὸ τελευταῖον, ἀράμενοί τινες ἐκφέρουσιν αὐτὸν ἐκ τῆ  
 συμποσιε τῆς αὐλητριδος ἀμφοτέρωαις ἐπειλημμένον. Πλὴν ἀλλὰ  
 καὶ ἠφρων, ἐδενὶ τῶν φρωτείων παραχωρήσειεν ἂν ψεύσματῳ ἕνεκα,  
 ἢ θρασυτήτος, ἢ φιλαργυρίας. Ἀλλὰ καὶ κολάκων ἐσὶ τὰ πρῶτα,  
 καὶ ἐπιορκεῖ προχειρότατα, καὶ ἡ (e) γοητεία προηγῆται, καὶ ἡ ἀναι-

(a) καρύκης.] Λύδιον ἔδισμα, ἐξ αἵματος καὶ ἄλλων. *Hesych.*

(b) μυτλωτοῦ.] A strong sauce, made of garlick, leeks, cheese, eggs, oil, and vinegar. *Stephanus*, from the scholiast upon *Aristophanes*.

(c) λιχνεῖας.] "Gluttony," from λιχὸς (a λείχω, *lingo*) a lick-plate.

(d) ὄφελος.] "The advantage." Generally, the greatest epicure, at a table, gets the greatest share of the most delicate eatables.

(e) γοητεία προηγῆται.] I apprehend that there is an allegory in these words: "Imposture goes before him, and impudence walks close by him." That is, "He skulks behind imposture, which he puts before him, to hide himself from the world; but if he should be discovered, he has impudence close at his side, by the assistance of which, he shall brazen it out against mankind." Had γοητεία and ἀναισχυντία been the dative case, with τῇ repeated, instead of ἡ, the sense would be obvious, in this light:

"That he led the way, that is, was foremost, in imposture, and equalled any one in impudence."

σχυρήα παρομαρτεῖ· κὲ ὅλως πάνσοφον (a) τὸ χρεῖμα, κὲ παντα-  
 χόθεν ἀκριβοῦς, κὲ ποικίλως ἐνηλές· οἰμῶζεται τοιγαρῶν ἐκ εἰς  
 μακρὰν χρηστὸς ὢν. Τί τῆτο; Παπαί. Χρόνιος ἡμῖν Θρασυκλῆς.  
 ΘΡΑΣ. Οὐ κατὰ ταῦτα, ᾧ Τίμων, τοῖς πολλοῖς τέτοις ἀφίγμαι,  
 (b) ὥσπερ οἱ τὸν πλῆτον σοι τεθεπότες, ἀργυρεῖς, κὲ χρυσεῖς, κὲ 5  
 δεῖπνων πολυτελῶν ἐλπίδι συνδεδραμηκάσι, πολλὴν τὴν κολακείαν  
 ἐπίδειξόμενοι πρὸς ἄνδρα, οἷόν σε ἀπλοϊκόν, κὲ τῶν ὄντων κοινωνικόν.  
 Οἶσθα γὰρ ὡς μάζα μὲν ἐμοὶ δεῖπνον ἱκανόν, (c) ὄψον δὲ ἡδιστον  
 θυμόν, ἢ κάρδαμον, ἢ, εἴποτε τρυφῶν, ὀλίγον τῶν ἄλῶν· ποτὸν δὲ  
 ἢ (d) Ἐννεάκρην· ὃ δὲ τρίτων ἔτος, ἧς βῆλει πορφυρεῖδ· ἀμεί- 10  
 νων. Τὸ χρυσιόν μὲν γὰρ ἔδεν τιμιώτερον τῶν ἐν τοῖς αἰγιαλοῖς  
 ψηφίδαν μοι δοκεῖ. Σῆ δὲ αὐτῆ χάριν (e) ἐσάλην, ὡς μὴ διαφθείρη  
 σε τὸ κάκιστον τῆτο κὲ ἐπίσβλότατον κλῆμα ὃ πλῆτ·, ὃ πολλοῖς  
 πολλάκις αἴτιος ἀνηκέσων συμφορῶν γεγενημένος. Εἰ γὰρ μοι  
 πείθοιο, μάλιστ' ὅλον εἰς τὴν θάλατταν ἐμβάλεις αὐτὸν, ἔδεν ἀναγ- 15  
 καῖον ἀνδρὶ ἀγαθῷ ὄντα, κὲ τὸν φιλοσοφίας πλῆτον ὀρεῶν δυναμένον.  
 Μὴ μέντοι ἐς βάθος, ᾧ γὰρ, ἀλλ' ὅσον ἐς βεβῶνας ἐπεμύσας ὀλίγον  
 πρὸ τῆς κυματώδους γῆς, ἐμῆ ὀρεῶντ· μόνω. Εἰ δὲ μὴ τῆτο βῆλει,  
 σὺ δὲ ἄλλον τρόπον ἀμείνω κατὰ τάχος ἐκφόρησον αὐτὸν ἐκ τῆς οἰκίας·  
 κὲ μηδ' (f) ὄσολὸν αὐτῷ ἀνῆς, διαδιδῆς ἅπασι τοῖς δεομένοις· ᾧ μὲν, 20  
 πέντε δραχμας, ᾧ δὲ μύσων, ᾧ δὲ τάλαντον. Εἰ δὲ τις φιλόσοφος  
 εἴη, διμοιριαν, ἢ τριμοιριαν φέρεσθαι δίκαιος· ἐμοὶ δὲ (καίτοι ἐκ  
 ἐμαυτῆ χάριν αἰτῶ, ἀλλ' ὅπως μεταδῶ τῶν ἐταίρων τοῖς δεομένοις)  
 ἱκανὸν εἰ ταύτην τὴν πῆραν ἐμπλήσας παρ᾽ ἄσχοις, ἐδὲ ὅλως δύο  
 μεδίμνας χωρῆσαν Αἰγινητικῆς. Ὀλιγαρχῆ δὲ κὲ μίτριον χρῆ εἶναι 25  
 τὸν φιλοσοφῶντα, κὲ μηδὲν ὑπὲρ τὴν πῆραν φρονεῖν. ΤΙΜ. Ἐπαινῶ  
 ταῦτά σε, ᾧ Θρασύκλεις. Πρὸ γῶν τῆς πῆρας, εἰ δοκεῖ, φέρε σοι

(a) τὸ.] *Lege τι. Faber.*

(b) ὥσπερ.] *Delendum. Faber.*

(c) ὄψον.] I know no word, in the English tongue, that answers to ὄψον; but it signifies any thing we eat with bread; and so is a general name for all other sorts of victuals.

(d) Ἐννεάκρην.] The public well in Athens, that sent forth water through nine pipes, otherwise called Callirrhoe.

(e) ἐσάλην.] This second aorist passive is, here, taken in the neuter sense, “concessi,” or, “veni,” which is extraordinary. But Stephanus shews that it is so, in other authors.

(f) ὄσολὸν.] See the note to δραχμῶν, Lib. I. Dial. xi.

τὴν κεφαλὴν ἐμπλήσω κονδύλων, ἐπιμελήσας τῇ δικέλλῃ. ΘΡΑΣ.  
 (a) Ὡς δημοκρατία, καὶ νόμοι, παιόμεθα ὑπὸ τῆς καταράτης ἐν ἐλευθέρῃ  
 τῇ πόλει. ΤΙΜ. Τί ἀγανακτεῖς, ᾧ ἔγχαθὲ Ἰθρασύκλεις; Μῶν  
 (b) παρακίερασμαί σε; Καὶ μὴν ἐπεμῶσαλῶ χοίνας ὑπὲρ τὸ μέτρον  
 5 τίτρας. Ἀλλὰ τί τῶτο; Πολλοὶ ξυνέρχονται Βλεψίας ἐκεῖνῳ,  
 καὶ Δάχης, καὶ Γνίφων, ὅπως τὸ σύνταγμα τῶν οἰμαζομένων. Ὡς  
 τί ἐκ ἐπὶ τὴν πείτραν ταύτην ἀνελθὼν, τὴν μὲν δικέλλαν ὀλίγον ἀνα-  
 παύω, πάλαι σπεονηκυῖαν, αὐτὸς δὲ ὅτι πλείους λίθους ξυμφο-  
 ρήσας, ἐπιχαλαζῶ πῶρρωθεν αὐτὸς; ΒΛΕΨ. Μὴ βάλλε, ᾧ Τίμων,  
 10 ἄπιμεν γάρ. ΤΙΜ. Ἀλλ' ἐκ ἀνάγκη γέ ὑμεῖς, ἐδὲ ἀνευ τραυ-  
 μάτων.

(a) Ὡς δημοκρατία.] “Is it not hard to suffer thus in a free  
 “state, where no man hath arbitrary power?”

(b) παρακίερασμαί.] Put deponently, and signifies, “de-  
 “fraudavi.” The metaphor is taken from those who, in  
 weighing out any thing, bear down the scale, in which the  
 commodity is, unknown to the buyer, to make him believe  
 he has his just weight; or from buyers who, when any sort  
 of grain is measured to them, give the vessel a shake, or a  
 kick, unknown to the sellers, to make it hold more. Steph.

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#### ΔΙΑΪ. Δ'. Δίκη Φωνήεντων.

(a) Ἐπὶ (b) ἄρχοντῶ (c) Ἀριστάρχῃ (d) Φαληρέως, (e) Πυ-  
 ανηψιῶν ἐβδόμη ἰσαμένῃ, γραφὴν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ

(a) Ἐπὶ ἄρχοντῶ.] This manner of expression is usual;  
 as, ἐπ' Ἀλεξάνδρῃ, “tempore Alexandri; ἐπὶ Κρόνῃ, “tempore  
 “Saturni.” Steph.

(b) ἄρχοντῶ.] Athens was, first, governed by kings.  
 Of these, Ogyges (in whose reign a deluge destroyed all  
 Attica) was the first. History is quite silent as to what  
 passed in Attica, from the time of his reign to that of  
 Cecrops; being an interval of an hundred and ninety years.

The succeeding kings, from Cecrops to Codrus, inclusive, were seventeen; of which number the most memorable were Pandion, Ægeus, Theseus, and Demophoon. After Codrus had, in a battle with the Dorians, gone in disguise into the enemy's army, and provoked them to kill him, (the oracle having promised the victory to that side whose king should fall by his enemy, that day) the Athenians, in honour to his name, give the title of king to none of his successors ("Post Codrum nemo Athenis regnavit, quod memoriæ ejus nominis tributum est." *Justin.*) but called each of their succeeding princes, down to Alcmaeon, inclusive, being, in all, thirteen, by the name of ἀρχων. After the time of Alcmaeon, the supreme power having, in a great measure, devolved upon the people, they limited the reign of their archon, or ruler, to ten years: but they had begun that limitation with Cecrops, the son of Æschylus, who reigned just before Alcmaeon. In about seventy years after, they reduced their archon to an annual magistrate. Though neither Dr. Potter, nor others whom I have consulted, informs us, upon what occasion the nine great magistrates of Athens, called archons, were created, yet, I am persuaded, it must have been, upon this, when the archon, or prince, was reduced to an annual magistrate; because it is probable that the people, having now gotten the supreme power, were fond of lessening that title, by dividing it among nine of their first magistrates.

Of these nine, ὁ Ἄρχων, "The Archon," so called, by way of pre-eminence, was CHIEF. His jurisdiction reached all causes arising from marriage-settlements, last-wills, orphans, and guardians. It was, also, his peculiar province to hear disputes between near neighbours, and to redress the injured party.

And this, probably, is the reason why Lucian has this complaint of Sigma, against his next neighbour Tau, brought on when Aristarchus, as it were, was The Archon, or Chief Archon.

The next Archon, after the Chief, was styled βασιλεύς, and wore a crown. He heard all accusations of blasphemy against the gods, or profanations of mysteries, temples, and other sacred things.

The third was called Πολέμαρχος. He exercised the same jurisdiction over strangers and sojourners, as the archon did over the citizens; and took care that the children of such as died in defence of their country should have a sufficient maintenance, out of the treasury.

The remaining six archons were all called *ῥεσμόθεται*. They lodged appeals, from the courts of justice, before the assembly of the people, and heard accusations of calumny, bribery, &c. and took care that no law should, through the policy of seducing and designing men, be passed by the people, contrary to the real interests of the commonwealth. See all these accounts more fully, in the most learned Dr. Potter.

(c) Ἀριστάρχου.] Aristarchus was a very great grammarian and critic, and lived at Alexandria. Horace says, of a good critic,

Fiet Aristarchus, neque dicet, cur ego amicum  
Offendam in nugis?—

And Ælian says, that it was not allowed to be one of Homer's verses, which Aristarchus had not approved of. Lucian, therefore, with justice and humour, constitutes him Chief Archon, when the letters go to law.

(d) Φαληρέως.] As our author hath made Aristarchus a magistrate of Athens, he takes the same liberty to make him a Φαληρέως, or native of Phaleron, a village and port of Attica; though, as Stephanus shews, he was born in Samothracia.

(e) Πυανεψιών & ἐσθόμη.] Πυανεψιών was a Grecian month, the same (as authors conjecture) with our October; and was so called from the festival Puanepsia, which was celebrated in this month.—Puanepsia was so called, ἀπὸ τῆς ἔψευ πύανα, “from boiling pulse, or pease,” in memory of Theseus and his companions, who, when they had returned safe from Crete and the Minotaur, boiled all the pulse they had left, and made merry all together, at one common banquet. *Potter*.—Whom see, for a full account of the Grecian months. And, for ἐσθόμη ἰσαμένεα, see the note upon the same words, in the ΨΗΦΙΣΜΑ of Θεῶν Ἐγκλησία, p. 123.



(a) ἐπὶ τῶν ἐπιτὰ Φωνήεντων, (b) βίας ὑπάρχοντων, καὶ ἀρπαγῆς ἀρρηῆσθαι λέγον πάντων τῶν ἐν διπλῷ Ταῦ ἐκφερομένων.

ΜΕΧΡΙ μὲν, ὃ Φωνήεντα Δικασαί, ὀλίγα ἡδικήμεν ὑπὸ τετραῖ τῷ Ταῦ, καταχερῶμένους τοῖς ἐμοῖς, καὶ καταίροντο ἔνθα μὴ δεῖ, ἔ βαρέως ἔφερον τὴν βλάβην, καὶ παρήκκον ἕνια τῶν λεγομένων ὑπὸ τῆς 5 μετριότητος, ἢν ἰσέ με φυλάσσουντα πρὸς τε ὑμᾶς, καὶ τὰς ἄλλας συλλαβάς. Ἐπεὶ δὲ ἐς τοσούτον ἤκει πλεονεξίας, καὶ ἀνοίας, ὡς, ἰφ' οἷς ἠτύχουσα πολλάκις, ἐκ ἀγαπῶν, ἤδη καὶ πλείω προσοιδιάζειαι,

(a) ἐπὶ.] A little above, ἐπὶ signifies, “tempore,” and, here, “coram.”

(b) βίας ὑπάρχοντων, καὶ ἀρπαγῆς.] I cannot make sense of these words, as they stand here; nor can I apprehend the justness of the other translation, which renders them, “constitutis iudicibus de vi et rapinâ;” which, however, I leave as I found it, to keep the text company. But hath the verb ὑπαρχω ever signified “constituor?” or, with what propriety are the words, “iudicibus,” and “de,” here, understood?—I, therefore, cannot but think that Lucian wrote it ὑπάρχον, because, so, it will make tolerable sense: for Stephanus plainly shews that ὑπάρχω, very frequently, signifies, “primus facio,” as from Herodotus, ὑπάρχω ἀδικίας, “prior infero injuriam;” and from Plutarch, ὑπάρχω βίας, “prior vim infero.” So that, upon this alteration, the text will run thus, γραφὴν ἔθετο τὸ Σίγμα πρὸς τὸ Ταῦ, ἐπὶ τῶν ἐπιτὰ Φωνήεντων, βίας ὑπάρχον, καὶ ἀρπαγῆς. The grammatical order of which is plainly thus: τὸ Σίγμα ἔθετο γραφὴν ἐπὶ τῶν ἐπιτὰ Φωνήεντων πρὸς τὸ Ταῦ ὑπάρχον βίας, καὶ ἀδικίας. “Sigma instituit actionem coram septem Vocibus contra Tau, incipiens, sive prius-inferens vim et “injustitiam,”—“against Tau, being the first aggressor.—But we must not omit a pretty opinion of Gronovius, upon this place, who says, that ὑπαρχόντων is not the genitive case plural of ὑπάρχω, but of the neuter plural ὑπάρχοντα—των, which signifies, “bona,” worldly goods or possessions. So that, thus, the sense will be, ἔθετο γραφὴν βίας καὶ ἀρπαγῆς ὑπαρχόντων, “He laid an action of violence and rapine of “goods.” Stephanus shews, that ὑπάρχοντα does signify goods.

ἀναγκαιῶς αὐτὸ (a) εὐθύνω νῦν παρὰ τοῖς ἀμφότερα εἰδόσιν ὑμῖν. Δείϑ' δὲ ἕμικρόν μοι ἐπὶ τῆς ἀποθλίψεως ἐπέρχεται τῆς ἑμαυτῆς. Τοῖς γὰρ προσπεπραγμένοις δεῖ τι μείζον προσιδὲν ἄρθρον με τῆς οἰκείας ἀποθλίψει χάρας, ὡς ὀλίγη δεινὴ συχίαν ἀγαγόντα. μηδὲ, ἐν  
 5 γράμμασιν ἀριθμεῖσθαι. (b) ἐν ἴσῳ δὲ κείσθαι τῷ φόβῳ Δίκαιον ἔν ἕχ ὑμᾶς, οἱ δικάζετε νῦν, ἀλλὰ καὶ τὰ λοιπὰ γράμματα τῆς πείρας ἔχειν τινὰ φυλακόν. Εἰ γὰρ ἕξεται τοῖς βελομένοις ἀπὸ  
 (c) τῆς κατ' αὐτὰ τάξεως εἰς ἀλλοτρίαν βιάζεσθαι, καὶ τῷτο ἐπι τρέψετε ὑμεῖς, ὅν χωρὶς ἐδὲν (d) καθόλου τι γράφεται, ἕχ ὀρθῶ τίνα  
 10 τρέπον αἱ συνάξεις τὰ νόμιμα, ἐφ' οἷς ἐτάχθη (e) τὰ κατ' ἀρχαίς,

(a) εὐθύνω.] This verb, properly, signifies, “quod-pravum-  
 “et-obliquum-est-corrigo.” *Bud.* Hence, I suppose, it came to signify, “reum-facio:” because, accusing or arraigning a man, for what he has done amiss, is, as it were, making him “straight,” who is bent and warped from his moral rectitude.

It governs a genitive case of the crime, as, εὐθύνω κλόπης. *Plut.* in *Cic.*

(b) ἐν ἴσῳ δὲ κείσθαι τῷ φόβῳ.] I do not think it possible to make sense, or grammar, of these words. Bourdolotius says, we have the authority of one MS. for reading τὰ λοιπὰ γράμματα after Φόβῳ; which words are found upon the margin of that MS. He is very good authority for this; but still, though the language will, thus, make good sense, yet there seems to be something harsh and unclassical in the expression, ἐν ἴσῳ τῷ φόβῳ, the literal meaning of which must be, “in pari-conditione metûs;” which substantive sense of ἴσῳ seems forced. Hence, I am persuaded that Lucian wrote it, ἐν ἴσῳ δὲ κείσθαι τῷ φόβῳ τὰ λοιπὰ γράμματα.

(c) τῆς κατ' αὐτὰ τάξεως.] Rendered, “ex ordine suo,” in the other translation; but κατ' αὐτὰ cannot possibly signify “suo,” the plain meaning being, “juxta hæc:” I therefore take the preposition κατ' to be here taken, as it is a little below, in κατ' ἀρχαίς, and the whole to mean “ex ordine “juxta hæc (litteras) constituto.”

(d) καθόλου.] “Integrè,” et “perfectè.” *Gronov.*

(e) τὰ κατ' ἀρχαίς.] “Res a principio.” Τὰ, by itself, is often used to signify, “res, affairs.” So Xenophon frequently says, τὰ τῶν πολεμίων; and Stephanus fully shews, from

ἔξουσιν. Ἄλλ' ἔτε ὑμᾶς οἶμαί ποτε εἰς τοῦτον ἀμελείας τε καὶ  
 παρορᾶσεως ἤξειν. ὥς ἐπιτρέψαι τινὰ καὶ δίκαια· ἔτε εἰ καλυφθεῖτε  
 τὸν ἀγῶνα ὑμῖς, ἐμοὶ παραλειπόμενον εἰς ἀδικεῖναι. Ὡς εἶθε καὶ τῶν  
 ἄλλων ἀνεκόνησαν τότε αἱ τόλμαι αὐτῶν ἀρξαιμένων παρνομεῖν.  
 Καὶ ἐν αὐτῷ ἐπολέμοι μέχρι νῦν τὸ Λαμῶδα. τῷ Ῥῶ διαμφορητῶν 5  
 περὶ τῆς κισθῆρας. καὶ κεφαλαλγίας. Οὔτε τὸ Γάμμεα τῷ Κάππα  
 δίνωνιζιτό, καὶ ἐς χεῖρας μικρῶ ὄνιν ἤρχετο πολλάκις ἐν τῷ γραφείῳ  
 ὑπὲρ γραφάλων· ἐπέταυτο δ' αὐτῷ καὶ πρὸς τὸ Λαμῶδα μαχόμενον τὰ  
 Μόλις ἀφαιρέμενον αὐτῷ, (a) καὶ μάλιστα παρακλέπτον. Καὶ τὰ  
 λοιπὰ αὐτῷ δ' ἡμέραι συγχύτως ἀρχεσθαι παρνομεῖν. Καλὸν γὰρ 10  
 ἕκαστον μένειν, ἐφ' ἧς τετύχηκε τάξεως. Τὸ δὲ ὑπερβαίνειν ἐς ἄλλο μὴ  
 χρῆν, λυόντός ἐστι τὸ δίκαιον. Καὶ (b) ὄγε πρῶτ' ἡμῖν τὴν νόμους  
 τῆς διατυπώσεως, εἴτε Κάδμ' (c) ὁ νησιώτης, εἴτε Παλαμῆδης

Demosthenes and others, that κατ' ἀρχὰς often signifies,  
 "in principio"

(a) καὶ μάλιστα.] Stephanus says, of this expression, "Est  
 "concedendum cum affirmatione, ut si dicas, prorsus id qui-  
 dem." But it seems to me, in this place, to be rather  
 "exaggerantis." "quasi diceret," "imò prorsus."

(b) ὄγε πρῶτ'.] This nominative case singular hath the  
 verb, διώρισαν, below; in the plural number, which may seem  
 strange: but, in a long period, the person who speaks may  
 forget the first tendency of his phrase, and, several names of  
 persons coming between the beginning and the end of his  
 sentence, he may, in speaking it, naturally enough, apply  
 the subsequent verb in the plural number. This, I say, is  
 natural in speaking; especially, when our speech is preci-  
 pitate and vehement, as it often happens to be, in pleading a  
 cause.

(c) ὁ νησιώτης.] There have been two Cadmus's: Cadmus,  
 the son of Agenor, who, no doubt, is here meant, by  
 ὁ νησιώτης, "the islander;" and Cadmus Milesius, an histo-  
 rian, who, as Suidas says, wrote the history of Miletus and  
 Ionia, and was said, as Stephanus relates, to have added η  
 and ω to the Greek alphabet.

But Cadmus, the son of Agenor, was the person who  
 brought into Greece the sixteen letters, α, β, γ, δ, ε, η, ι, λ, μ,  
 ν, ο, π, ρ, σ, τ, υ; to which in the time of the Trojan war,  
 Palamedes added, ξ, θ, φ, χ. Suid.

ἡ Ναυπλίη (ἢ) (α) Σιμωνίδῃ δὲ ἔνιοι προσάπλισι τὴν προμήθειαν ταύτην) ἔ τῇ τάξει μόνον, καθ' ἣν αἱ προεδραὶ βεβαιῶνται διάρριαν, τί πρῶτον ἔσαι ἢ δεύτερον, ἀλλὰ καὶ ποιότητος, ὡς ἕκαστον ἡμῶν ἔχει, καὶ δυνάμεις συνείδον. Καὶ ἡμῖν μὲν, ὦ Δικασταί, τὴν μεῖζω δεδά-  
 5 κασι τιμὴν, ὅτι καθ' αὐτὰ δύνασθε φθέγγεσθαι. Ἡμιφάνοις δὲ, τὴν ἐφεξῆς, ὅτι προσθήκης εἰς τὸ ἀκροσθῆναι δεῖται. Πασῶν δὲ ἐσχάτην ἐνόμισαν ἔχειν μοῖραν ἕνια τῶν πάντων, οἷς ἐδὲ Φωνὴ πρόσεισι. Καθ' αὐτὰ μὲν ἔν τὰ Φωνήεντα φυλάσσειν ἔοικε τῆς νόμου τέτης. Τὸ δὲ Ταῦ τῆτο (ἔ γὰρ ἔχω αὐτὸ χεῖρονι ὀνομάσαι ῥήματι, ἢ ὅ  
 10 καλεῖται) ὁ, μὰ τῆς Θεῆς, εἰ μὴ ἐξ ἡμῶν δύο συνήλθον ἀγαθοὶ καὶ καθήκοντες ὀραθῆναι, τό, τε Ἄλφα, καὶ τὸ Υ, ἕκ ἂν ἡκέρστη μόνον, τῆτο ἔν ἐτόλμησεν ἀδικεῖν με πλείω τῶν πάποισι βιασαμέναν, ὀνομά-  
 15 ταν με, καὶ ῥημάτων ἀπελάσαν πατρῶων, ἐκδιωξάσαν δὲ ὁμῶς Συνδέσμων ἅμα καὶ Προθέσεων, ὡς μηκέτι φέρειν τὴν ἔκτοπον πλεονεξίαν. Ὄθεν δὲ, καὶ ἀπὸ τίνων ἀρξάμενον, ἄρα λέγειν.

2. Ἐπεδήμην πρὸς (b) Κυβέλω (τὸ δὲ ἐστὶ πολίχνιον ἕκ ἀηδὲς ὀποικον, ὡς ἐπέχει λόγῳ, Ἀθηναίων) ἐπηγόμην δὲ καὶ τὸ (c) κρᾶτισον Ῥῶ, γειτόνων τὸ βέλτισον. Κατηγόμην δὲ παρὰ κωμωδιῶν τινι ποιητῇ (Λυσίμαχῳ) ἐκαλεῖτο, (d) Βοιώτιος μὲν, ὡς ἐφαίνετο, τὸ

I know nothing that accounts for his being called the Islander, so well as that opinion related by Quintus Curtius, in his fourth book of Alexander's life, viz. that Agenor, who was Cadmus's father, had not only built Sidon, but Tyre also. He does not mean the Palæ-Tyrus, or ancient Tyre, on the coast of Phœnicia, but the younger Tyre, that Alexander took, and which was built in an island at a small distance from old Tyre: I say, Agenor, having built this Tyre, too, in the island, he and his children, and consequently Cadmus, no doubt, has been inhabitants thereof. And, hence, without question, was this Cadmus called, "the Islander," to distinguish him from the other famous Cadmus.

(a) Σιμωνίδῃ.] There were many poets of this name, besides the famous Cæan lyric writer. *Suid.* But the invention of letters hath been, generally, attributed to the Cæan.

(b) Κυβέλω.] See Bourdilotius and Pausanias.

(c) κρᾶτισον.] Alluding to the roughness of the letter Rho.

(d) Βοιώτιος.] Bœotia was said to have a gross air, and to produce stupid men, such as Lucian makes Lysimachus.

γέν<sup>⊙</sup> ἀνέκαθεν) ἀπὸ μίσης δὲ ἀξιοῦντι λέγεσθαι τῆς Ἀττικῆς. Παρὰ  
 τῆς δὴ τῶ ξένῳ τὴν τῷ Ταῦ τῆς πλεονεξίαν (a) ἐφάρασα. Μέχρι  
 μὲν γὰρ ὀλίγοις ἐπεχειρεῖ, τετραράκοντα (b) λέγειν, ἀποσερεῖν με τῶν  
 συγγενημάτων μοι, συνθήειαν ἄρην συνθεραμμένων γραμμάτων.  
 (c) Ἔτι δὲ Τήμερον κὶ τὰ ὅμοια ἐπιστόμενον, ἴδια ταυτὶ λέγειν, κὶ 5  
 οἶσόν ἦν μοι τὸ ἀκρεσμα, κὶ ἐ πάνυ τι ἐδακνόμεν ἔπ' αὐτοῖς. Ὅποτε  
 δὲ κὶ ἐκ τῆτων ἀρξάμενον ἐτόλμησε Κατίτερον εἰπεῖν, κὶ Κατίτμα,  
 κὶ Πίτιαν, εἶτα ἀπερθεριάσαν, κὶ Βασίλιτιαν ὀνομάζειν, ἔ μετρίως  
 δὲ τέτοις ἀγχανακτῶ, κὶ πῖμπραμαι, δεδίδς μὴ τῶ χρόνῳ κὶ τὰ Σῦκα  
 Τῦκά τις ὀνομάσῃ. Καί μοι πρὸς Διὸς ἀδυμέντι, κὶ μεμονωμένῳ  
 τῶν βοηθησόντων, σύγγνατε τῆς δικαίας ὀργῆς. Οὐ γὰρ περὶ τὰ  
 μικρὰ κὶ τὰ τυχόντα ἐστὶν ὁ κίνδυν<sup>⊙</sup>, ἀφαιρκίμα τῶν συνηθῶν κὶ  
 συνισχολακόταν μοι γραμμάτων. Κίσσαν με λάλον ὄρεον, ἐκ  
 μέσων, ὡς ἔτος εἰπεῖν, τῶν κόλπων ἀρπάσαν, Κίτιαν ὀνόμασεν.  
 Ἀφειλετο δὲ με Φάσσαν ἄμα Νήσταις τε κὶ Κοσούφοις, ἀπαγορεύον- 15  
 τ<sup>⊙</sup> Ἀρισάρχῃ. Περίσπασε δὲ κὶ μελισσῶν ἐκ ὀλίγας. Ἐπ'  
 Ἀττικὴν δὲ ἦλθε, κὶ ἐκ μίσης αὐτῆς ἀνήρπασεν ἀνόμας Ἰμητῖον,  
 ὄρωντων ὑμῶν κὶ τῶν ἄλλων συλλαβῶν. Ἀλλὰ τί λέγω ταῦτα;  
 Θεσσαλίαις με ἐξῆσαλεν ὄλης, Θετταλίαν ἀξιοῦν λέγειν, (d) κὶ πᾶσαν

Attica, on the other hand, was remarkable for men of taste and genius. Lucian here censures Lysimachus, for pretending to an elegant Attic style, at the same time that he rendered his language uncouth and barbarous, by a wrong use of the letter T, instead of Σ.

(a) ἐφάρασα.] Φαράω signifies, "in furto capio," in Latin, as near as may be, "deprehendo."

(b) λέγειν.] I cannot make sense or grammar of this λέγειν, though I have endeavoured to make both of the translation. What if τῆτ' ἔσι were understood, just after ἐπεχειρεῖ? The place is certainly corrupted; for Lucian was incapable of writing it thus.

(c) Ἔτι.] From this to λέγειν, inclusive, the phrase does not seem to me very classical.

(d) κὶ πᾶσαν, &c.] What language is this, down to σεύ-λων, inclusive? In what case, or in what sense, does this κὶ couple the passive participle of the preterperfect, ἀποκεκλισμένον, with the active of the present tense, ἀξιοῦν? Or, how does ἐδὲ couple φεισάμενον with ἀποκεκλισμένον, when this latter participle is, manifestly, applied to Sigma, and the former to Tau?

- ἀποκλεισμένον τὴν θάλασσαν, ἐδὲ τῶν ἐν κήποις Φεισάμενον σούτλων (a) ὡς, τὸ δὴ λεγόμενον, “μὴδὲ πάσσαλόν μοι καταλιπεῖν.” Ὅτι δὲ ἀνεξίκακόν εἰμι γράμμα, μαρτυρεῖτέ μοι καὶ αὐτοὶ μηδέποτε ἐγκαλίσαντι τῷ Ζῆτα, σμάρραγδον ἀποσπάσαντι, καὶ πᾶσαν ἀφελόμενα τὴν Σμύρναν, μήτε τὸ Ξῦ, πᾶσαν παραδῶντι συνδήκην, καὶ τὸν συγγραῖα τῶν τοιῶντων ἔχοντι Θεκυδιδην σύμμαχον. Τῶ μὲν γὰρ γείτονί με Ῥῶ νοσήσαντι, συγγνώμη καὶ παρ’ αὐτῶ Φευτεύσαντί με τὰς μυρρίνας, καὶ παίσαντί με ποτὲ ὑπὸ μελαγχολίας ἐπὶ κόρῃς. Καγὰ μὲν τοιῶτον.
- 10 3. Τὸ δὲ Ταῦ τῷτο σκοπῶμεν ὡς φύσει βίαιον, καὶ πρὸς τὰ λοιπὰ ὅτι δὲ ἐδὲ τῶν ἄλλων ἀπέσχετο γραμμάτων, ἀλλὰ καὶ τὸ Δέλλα, καὶ τὸ Θῆτα, καὶ τὸ Ζῆτα, μικρῶ δεῖν πάντα ἠδίκησε τὰ φοιχεῖα. Αὐτὰ μοι (b) κάλει τὰ ἀδικηθέντα γράμματα. Ἀκέετε, Φωνήεντα Δικασαί, τῆ μὲν Δέλλα λέγοντῶ, “Ἀφείλειό με τὴν ἐνδελέχειαν, ἐντελέχειαν ἀξίῃν λέγεσθαι παρὰ πάντας τὰς νόμους” τῷ Θῆτα κρέοντῶ, καὶ τῆς κεφαλῆς τὰς τρίχας τίλλοντῶ, ἐπὶ τὸ τῆς κολοκύνθης ἐσερῆσθαι τὸ Ζῆτα “τῷ συρίζειν, καὶ σαλπίζειν, ὡς “μηκέτ’ εὐτῶ ἐξείναι μηδὲ γρύζειν.” Τίς ἂν (c) τέτων ἀνάσχοιτο;

Because it was Sigma that “was shut out,” and “Tau that “did not spare.” Or, lastly, how can it be πᾶσαν θάλασσαν, when ἀποκλείομαι, never governs any but the genitive case of the place whence any thing is shut out, as ἀποκλείεσθαι τῆς ἐξόδου? Steph. I think it would make some sense, if it ran thus, καὶ πάσης ἀποκλεισάμενον τῆς θαλάσσης, ἐδὲ τῶν ἐν κήποις Φεισάμενον σούτλων, “Having, also, shut me out of the “whole sea, and not spared even the beets in my garden.” And I think that the participle of the first aorist of the middle voice, Φεισάμενον, which we find in the text, makes it probable that Lucian wrote the other participle also in the same way, ἀποκλεισάμενον; especially since otherwise the whole appears, at least to me, nonsense. The transition from *the sea* to *beets* is a very odd one.—ἐν κήποις, i. e. “which I “might have thought well secured, by being in my garden.”

(a) ὡς, τὸ, &c.] Τὸ λεγόμενον, aliquando per parenthesis ponitur pro, “quod dici solet,” ἔκέν, τὸ λεγόμενον, ἀδελφὸς ἀνδρὶ παρείη. Plat. in Rep. Steph.

(b) κάλει.] Speaking, as it were, to the crier of the court.

(c) τέτων ἀνάσχοιτο.] Ἀνέχομαι, “tolero,” generally governs an accusative case, but, sometimes, a genitive, as,



ἢ τίς ἐξαρκέσει δίκη πρὸς τὸ πονηρότατον τῆτι Ταῦ; τὸ δὲ, ἄρα  
 ἔ τὸ ὁμόφυλον τῶν σειχείων μόνον ἀδικεῖ γένθ, ἀλλ' ἤδη κὲ πρὸς τὸ  
 ἀνθρώπειον μεταβέβηκε, τετονὶ τὸν τρόπον· ἔ γὰρ ἐπιτρέπει γε αὐτὰς  
 κατ' εὐθὺ φέρεσθαι ταῖς γλώσσαις. Μᾶλλον δὲ, ᾧ Δικασαί,  
 (μεταξὺ γὰρ με πάλιν τὰ τῶν ἀνθρώπων πράγματα ἀνέμνησε περὶ 5  
 τῆς γλώσσης, ὅτι κὲ ταύτης με τὸ μέρθ ἀπήλασε) κὲ γλωττίαν  
 ποιεῖ τὴν γλώσσαν· ᾧ γλώσσης ἀληθῶς νόσημα Ταῦ. Ἀλλὰ μετα-  
 βήσομαι πάλιν ἐπ' ἐκεῖνο, κὲ τοῖς ἀνθρώποις συναγορεύσω ὑπὲρ ὧν  
 εἰς αὐτὰς πλημμελεῖ. Δεσμοῖς γὰρ τισι σρεβλῆν κὲ σπαράττειν  
 αὐτῶν τὴν Φωνὴν ἐπιχειρεῖ. Καὶ ὁ μὲν τι καλὸν ἰδῶν, καλὸν εἰπεῖν 10  
 βᾶλεται, τὸ δὲ παραιοσπεσὸν, ταλὸν εἰπεῖν αὐτὰς ἀναγκάζει, ἐν ἅπασι  
 προεδρίαν ἔχειν ἀξιῶν. Πάλιν ἕτερθ περι κλήματθ διαλέγεται·  
 τὸ δὲ (τλήμον γὰρ ἐσιν ἀληθῶς) τλήμα σπεποίηκε τὸ κλήμα. Καὶ ἔ  
 μόνον γε τῆς τυχόντας ἀδικεῖ, ἀλλ' ἤδη κὲ τῶ (a) μεγάλο βασιλεῖ,  
 ᾧ κὲ γῆν κὲ θάλασσαν εἰξάι Φασι, κὲ τῆς αὐτῶν φύσεως ἐκσῆναι, τὸ 15  
 θὲ, κὲ τέτρω ἐπίσβλευει· κὲ (b) Κῦρον αὐτὸν ὄντα, τῦρον τινα ἀπέ-

ἄμωρον τε κὲ ἡλίς ἐνείχοντο. *Herod. Steph.* But, yet, it should  
 be observed that no verb really governs a genitive case;  
 for, when such is put after any verb, it is only a short way  
 of speaking, as, "accuso te furti," instead of "accuso te de  
 "crimine furti." And so some idea of "oppression" is  
 understood, before τέτων, in the text; as are, also, those of  
 "violence" and "heat," before ἄμωρον and ἡλίς, in the pas-  
 sage quoted.

(a) *μεγάλο βασιλεῖ.*] In the time of the Assyrian monar-  
 chy, the king of Assyria was styled, *the great king*. See 2  
 Kings xviii, 19, and Isa. xxxvi, 4, 13. The same title was  
 continued to the monarchs of the Medes and Persians, when  
 the empire came down to them; and therefore it is, that  
 Terence, talking of a young man, who went into the army,  
 said, that he went in to Asia "ad regem," to the king: that is,  
 the great king.

(b) *Κῦρον.*] It is strange that Lucian should call Xerxes,  
 Cyrus: for it was Xerxes who marched an army of ten hun-  
 dred thousand, or a million, of men over the Hellespont, upon  
 a bridge of ships, and who cut a channel through the neck  
 of the peninsula, upon which mount Athos stands, in Mace-  
 donia, that he might have it to say, he sailed over land. See  
 Xerxes's expedition, in Justin.

- Φησιν. Οὕτω μὲν ἔν ὅσον ἐς Φωνὴν ἀνθρώπους ἀδικεῖ ἔργα δὲ πᾶς; Κλαίουσιν ἄνθρωποι, καὶ τὴν αὐτὴν τύχην ὀδύρονται, καὶ Κάδμω καταρῶνται πολλάκις, ὅτι τὸ Ταῦ ἐς τὸ τῶν σοικειῶν γένος παρήγαγε. Τῷ γὰρ τῆς σῶμαλι φασὶ τὸς τυράννης ἀκολοθήσαντας μιμησαμένους
- 5 αὐτῶ τὸ πλάσμα, ἔπειτα σχήματι τοιῆτα ξύλα τεκλήναντας. ἄνθρωποι ἀνασκοποῦσιν ἐπ' αὐτά. Ἀπὸ δὴ τῆς καὶ τῷ τεχνήματι τῷ πονηρῷ τὴν πονηρὰν ἐπαυρυμίαν συνελθεῖν.—Τῶτων ἐν ἀπάντων ἕνεκα, πόσων θανάτων τὸ Ταῦ ἄξιον εἶναι νομίζετε; Εγὼ μὲν γὰρ οἶμαι δικαίως τῆτο μόνον ἐς τὴν τῆ Ταῦ τιμαρμίαν ὑπολείπεσθαι, τὸ τῷ
- 10 σχήματι τῷ αὐτῶ τὴν δίκην ὑποσχεῖν. (a) Ὁ δὴ σαυρὸς εἶναι, ὑπὸ τῆς μὲν ἰδημιουργήθη, ὑπὸ δὲ ἀνθρώπων ὀνομάζεται.

Perhaps, the name of Cyrus, who was the great erector of the Persian monarchy, devolved upon his heirs and successors; and, therefore, upon Xerxes, who was his grandson: for (as Justin relates) Darius, the father of Xerxes, married Cyrus's daughter. This custom of calling a succession of princes by the name of the first great one, obtained in many nations: witness the Cæsars of Rome, the Ptolemies of Egypt, &c. Though I must own this a pretty groundless conjecture, because it is no way supported by history; and wish to be better informed.

(a) [Ὁ δὴ σαυρὸς εἶναι, &c.] These and the following words are, to me, strange language; or, rather, no language at all. The meaning I would fain pick out of them is this: "That a cross is, (that is, "that there is any such thing as a cross in the world,") hath been worked out by this Tau [that is, "is owing to this Tau"] but it is called thus [that is, "by the name σαυρὸς,"] by men:" That is, and men have given "it the name σαυρὸς, from this Tau."

But I cannot be reconciled to the nominative case σαυρὸς, after the infinitive mood εἶναι, and much less to the grammar of the whole sentence.

Rodiginus, in talking of the letter T, says, "Crucis nomen Græcum, quod est σαυρὸς, non aliunde videtur appellationem duxisse." *Cal. Rodig. Lib. x.*

# DIALOGORUM LUCIANI

## SAMOSATENSIS.

### LIBER I.

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## DIALOGUS I.

### CYCLOPIS ET NEPTUNI.

CYCL. **O** PATER, qualia passus sum ab hospite isto execrabilis, qui, postquam inebriasset, excæcavit me, adortus sopitum? NEPT. Quis verò *erat* ille ausus hæc, ô Polypheme? POL. Primò quidem vocabat se NEMINEM, postquam verò effugerat, et erat extra telum, dixit *se* nominari ULYSSEM. NEPT. Novi quem dicis, *nempe*, Ithacensem illum; renavigabat autem a Troja. Sed quomodo patravit hæc, cum esset non admodum fortis? CYCL. Reversus a pascuo, deprehendi in antro complures quosdam insidiantes proculdubio gregibus. Postquam verò opposueram ostio operculum (saxum enim est mihi ingens) et incendens arborem, quam a monte portavi, accendi ignem, apparebant conantes occultare sese. Ego verò, corripuens quosdam eorum, ut par erat, devoravi *eos*, *quippe* qui essent latrones. Hic versutissimus ille (sive NEMO erat sive ULYSSES) postquam infuderat pharmacum quoddam, dat mihi ebibendum, dulce quidem et fragrans, insidiosissimum verò ac turbulentissimum. Nam omnia statim videbantur mihi, postquam biberam, circumferri, et specus ipse invertebatur, et non diutiùs omnino eram apud me. Postremò autem deorsumtrahebar in somnum. Ille verò, postquam-exacuisset sudem, et insuper ignitam-reddidisset, excæcavit me dormientem, et ab illo *tempore* cæcus sum tibi, ô Neptune. NEPT. Quàm altùm dormiebas, ô fili, qui non exsiluisti, dum excæcareris! Ulysses autem ille quomodo effugit? Bene enim novi, quòd non potuit amovere

saxum ab ostio. CYCL. At ego abstuli, ut facilius comprehēderem eum exeuntem. Et sedens ad ostium venabar, extendens manus, prætermittens solas oves in pascuum, et mandans arieti quæ oporteret eum agere pro me. NEPT. Intelligo, nempe, quòd sub illis clam evadens latuit te. At oportuit te inclamare alios Cyclopas adversus eum. CYCL. Convocavi, ô pater, et venerunt; postquam autem rogaverunt nomen insidiatoris, et ego dixi quòd NEMO, arbitrati me ipsanire, discedebant abeuntes. Ita execrabilis ille sophisticè-elusit me nomine. Et quod maximè angebat me erat, quòd exprobrans mihi infortunium, "Ne pater (inquit) Neptunus sanabit te." NEPT. Bono sis animo, ô fli; ulciscar enim eum, ut discat, quòd, etsi sit mihi impossibile sanare privationem oculorum, quod attinet verò ad res navigantium, in me est servare eos, vel perdere. Navigat autem adhuc.

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## DIALOGUS II.

### MENELAI ET PROTEI.

MEN. AT te quidem fieri aquam, ô Proteu, non est incredibile; cum sis maris-incola: et porro, fieri te arborem est tolerabile: et quando muteris in leonem, attamen neque hoc extra fidem est. Si verò possibile est, te habitantem in mari fieri etiam ignem, omnino miror hoc, et non credo. PROT. Ne mireris, ô Menelae, fio enim et ignis. MEN. Vidi et ipse. Mihi tamen vidēris (nam apertè dicitur apud te) adjicere præstigias quasdam huic rei, et fallere oculos spectantium, ipse inierim factus nil tale. PROT. Et quænam deceptio fieri-possit in rebus tam manifestis? Nonne vidisti oculis apertis, in quot formas transmutati me ipsum? Si verò usque diffidis, et res videtur esse ficta, hoc est simulachrum quoddam obversans ante oculos tuos, postquam factus-fuero ignis, admoveto mihi, ô generosissime, manum: scies enim, num solummodo videar esse ignis, an etiam urere, i. e. urendi potentia, tunc mihi insit. MEN. Experimentum est minime tutum, ô Proteu. PROT. Tu autem, ô Menelae, vidēris mihi nunquam vidisse Polyppum; nec nôsse quid piscis ille patitur. MEN. At vidi sanè Polyppum; quæ verò patitur, libenter discerem ex te. PROT. Quæcumque ad saxum accedens applicuerit acetabula, et coalescens tenet idem per cirros (i. e. cirris suis) reddit se similem illi, et irritatus saxum mutat colorem, ut lateat piscatores, per hoc (i. e. hanc mutationem) non differens, neque manifestus, sed lapidi assimilatus. MEN. Ferunt hæc: illud verò tuum est multò incredibilius, ô Proteu. PROT. Nescio, ô Menelae, cuinam alii crederes, non credens tui-ipsius oculis. MEN. Videns vidi; sed res est monstrosa, eundem fieri ignem et aquam.

## DIALOGUS III.

## NEPTUNI ET DELPHINUM.

NEPT. EUGE, ô Delphines, quoniam semper estis hominibus-amici!—Et olim quidem portâstis filium Inûs in Isthmum, cum-susceperatis *eum*, postquam-incidit unâ-cum matre a scopulis-Scironiis.—Et tu nunc, postquam-recepisti citharædum hunc Methymnensem, enatâsti in Tænarum *cum* ipso *ejus* ornatu et cithara; neque neglexisti *eum* indignè pereuntem ex nautis. DELPH. Ne mireris, ô Neptune, si benefaciamus hominibus, *cum simus* et ipsi facti pisces ex hominibus. NEPT. Et sanè reprehendo Bacchum quòd, postquam-navali-prælio-vicisset vos mutaverit, cum oporteret subjugare tantùm, ut subegit alios.—Quomodò igitur *facinora* illa contra Arionem hunc sunt-patrata? DELPH. Periander, opinor, delectabatur eo, et sæpe accersebat eum propter artem. Ille verò, ditatus a tyranno, cupiebat, navigans domum in Methymnam, ostentare divitias: et cum conscenderat navigium quoddam scelestorum hominum, ut ostendat ferens (*i. e. se ferre*) multum auri et argenti, *tum* nautæ, postquam pervenerat ad medium Ægeum, insidiantur ei. Ille verò (nam, adnatans navi, audiebam omnia) “Quoniam (inquit) hæc visa sunt vobis, saltem “sinite me, postquam-assumpsero ornatum, et cecinero in me “quoddam funebre carmen. *sinite, inquam*, volentem præcipitare “me ipsum.” Permisere nautæ. Et assumpsit ornatum, et cecinit prorsus canorè, et decidit in mare, ut statim omnino periturus. Ego verò postquam-suscepissem, et collocâssem eum *in dorso meo*, gerens enatavi in Tænarum. NEPT. Laudo *te ob* musicæ studium: rependisti enim ei dignam mercedem *pro* auscultatione.

## DIALOGUS IV.

## NEPTUNI ET NEREIDUM.

NEPT. FRETUM sanè hoc, in quod puella demersa-est, vocetur Hellespontus ab eâdem. Vos vero, ô Nereides, acceptum cadaver Troadem asportate, ut sepeliatur ab incolis. NER. Nequaquam, ô Neptune, sed sepeliatur hîc in cognomini pelago; miseremur enim *ejus* passæ miserrima a noverca. NEPT. Hoc quidem, ô Amphitrite, non fas. Neque aliàs decorum *est* eam jacere hîc alicubi sub arena: sed, quod dixi, sepelietur in Troade in Chersoneso. Illud autem erit ipsi solatium, quòd paulo pòst Ino etiam patietur eadem, et, propulsa ab Athamante, cadet in mare a summo Cithærone, quâ *mons ille* excurrit in mare, habens etiam natum

in ulnis. NER. Sed oportebit *te* servare et illam, *quo* gratum-  
 facias Baccho; Ino enim *est* altrix et nutrix ejus. NEPT. Non  
 oporteret *servare* adeò scelestam. Attamen non decet, ô Amphi-  
 rrite, displicere Baccho. NER. Quid verò hæc passa decedit (*i. e.*  
*Quid accidit huic ut decideret*) ab ariete, frater vero *ejus* Phryxus  
 tutò vehitur? NEPT. Non-abs-re *id* evenit. *Hic* enim juvenis  
*est*, et potest obsistere contra impetum: illa verò, postquam-con-  
 scenderat vehiculum incredibile, et despexerat in vastum profun-  
 dum, ex desuetudine *ejusmodi* rerum perculsa, et simul stupore  
 affecta, et vertigine-correpta, præ impetu volatûs facta est impo-  
 tens cornuum (*i. e. impotens tenendi cornua*) arietis, quæ eo usque  
 tenebat, et decedit in mare. NER. Nonne oportebat matrem  
 Nephelen succurrere cadenti? NEPT. Oportebat. Sed Parca  
 multo potentior *est* Nephelle.

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## DIALOGUS V.

### XANTHI ET MARIS.

XANTH. EXCIPE me, ô Mare passum dira; extingue vulnera  
 mea. MAR. Quid hoc, ô Xanthe? Quis te deussit? XANTH. Vulcanus.—At  
 penitus in carbonem redactus sum miser, et æstuo. MAR. At quapropter  
 injecit tibi ignem? XANTH. Propter filium Thetidis: postquam enim  
 supplex-oravi *eum* occidentem Phrygas, ille autem non desistebat  
*ab* ira, sed obstruebat mihi alveum cadaveribus, *tunc* ego, misertus  
 infelicitum, invadebam *eum*, volens undisproluere, ut territus  
 abstineret a viris. Ibi Vulcanus (contigit enim esse alicubi prope)  
 ferens totum ignem, quantum, opinor, habuit, et quantum *est* in  
 Ætna, et sicubi alibi *habet* quid ignis, invasit me, et combussit  
 ulmos et myricas *meas*: assavit verò miseros pisces et anguillas.  
 Faciens verò me ipsum magno-cum strepitu-ebullire, parum abfuit-  
*quin* reddiderit totum siccum. Vidén' ergo quomodo me-habeo e  
 pustulis-inustis? MAR. Turbidus *es*, ô Xanthe, et fervidus, ut  
 par *est*: cruor enim *provenit* a cadaveribus, fervor autem, ut  
 dicis, ab igne. Et meritò, ô Xanthe, *hoc* accidit tibi, qui  
 impetum-feceris in meum natum, non veritus quòd esset Nereidis  
 filius. XANTH. Nonne igitur oportuit *me* misereri Phrygum  
 vicinorum *meorum*? MAR. Nonne verò oportuit Vulcanum *quoque*  
 misereri Achillis, qui erat filius Thetidis?



## DIALOGUS VI.

## JOVIS, ÆSCULAPII, ET HERCULIS

JUP. DESINITE, ô Æsculapi, et tu Hercules, rixantes altercum-altero, sicut homines. Hæc etenim sunt indecora, et aliena a convivio Deorum. HERC. At, ô Jupiter, visne medicastrum hunc discumbere supra me? ÆSC. Sum etenim præstantior, per Jovem. HERC. Qua in re, ô fulminate? àne quia Jupiter fulmine-percussit te agentem quæ non fas erat? Nunc verò denuo factus-es-particeps immortalitatis, per misericordiam. ÆSC. Tu quoque in Oeta deustus oblitus ergo es, quandoquidem exprobras mihi ignem. HERC. An-itaque paria et similia in vitagesta-sunt a nobis, te scilicet, et me qui filius sum Jovis, tot autem labores-sustinui, expurgans vitam, belluas devincens, et puniens homines contumeliosos: tu verò es radicum-sector, et agryta; fortè quidem utilis ægrotantibus applicando-aliquid medicamentorum, exhibens autem nil virile. ÆSC. Rectè dicis, quia curavi tuas pustulas inustas, cum nuper ascendisti semiustus, et corruptus corpore ex ambobus, primò tunica, et post hoc, igne. Ego verò, etiamsi præstiterim nil aliud, neque servivi, sicut tu, neque carminavi lanam in Lydia, indutus purpurâ, et verberatus ab Omphale sandalio aureo, sed neque insaniens occidi liberos et uxorem. HERC. Nisi desinas mihi convitari, statim admodum senties, quod immortalitas non multùm tibi profuerit, cum tollens te dejecero in caput (i. e. præcipitem) e cælo; ita ut ne quidem Pæon curaverit te contusum cranio. JUP. Desinite, inquam, et ne oburbate nobis cætum, alioqui ablegabo vos ambos e convivio. Et quidem, ô Hercules, justum-est Æsculapium accumbere-superiorem te, utpote priùs mortuum.

## DIALOGUS VII.

## MARTIS ET MERCURII.

MARS. AUDISTIN', ô Mercuri, quæ Jupiter minatus est nobis, quàm fastuosa et incredibilia? "Ego sanè (inquit) si voluero, demittam catenam e cælo; si verò vos omnes, Dii, inde-suspensi nitamini deorsum-trahere me, frustra laborabitis; non enim detraxeritis. Si autem ego voluero sursum-trahere, tum, una-suspendens tollam in sublime non solùm vos, verùm etiam terram simul et mare."—Et cætera, quotquæ et tu audisti—Ego autem non negarem, quòd præstantior est et robustior nobis omnibus sigillatim, i. e. singulis. At minimè persuaderer eum

præstare tot-tantisque simul, *ita* ut non degravaturi simus eum, etiamsi adscisceremus terram et mare. MERC. Bona verba, ô Mars; non enim tutum est dicere talia, ne lucremur aliquid etiam mali *ex* garrulitate. MARS. Putas verò me dicturum fuisse hæc apud omnes? Nõnne verò apud te solum, quem intellexi continentem-esse-linguæ? Non ergo potui reticere apud *te id* quod inter minas *ejus* visum est mihi audienti maximè ridiculum. Memini enim, non *ita* multò ante, cum Neptunus et Juno, et Minerva insurgentes machinati-essent vincire eum captum, *memini, inquam*, quomodo *tunc* omnimodus fuit, *i. e. in omnes versabat se partes*, dum expaveret, idque, tres cum-essent solummodo. Et, nisi Thetis, miserta *ejus*, vocâsset centimanum Briareum illi auxiliatorem, vinctus-fuisset *cum* ipso fulmine ac tronitru. Subñit *itaque* mihi hæc reputanti ridere propter *ejus* grandiloquentiam. MERC. Tace, bona-verba. Non enim est tutum aut tibi dicere, aut mihi audire talia.

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## DIALOGUS VIII.

### DIOGENIS ET POLLUCIS

DIOG. MANDO tibi, ô Pollux (est enim, opinor, tuum reviscere cras) postquam celerrimè (*i. e. quamprimum*) ascenderis, sicubi videris Menippum canem illum (invenias verò eum Corinthi circa Craneum, vel in Lyceo, deridentem philosophos alterum-cum-altero rixantes) *mando, inquam, tibi* dicere, illi, quòd—  
 “Diogenes, ô Menippe, jubet te, si *ea-quæ sunt* in terra satis derisæ—  
 “sunt *a* te, venire huc derisurum multo plura. Illic enim (*scil. in vita*) risus erat tibi adhuc in incerto, et *dictum* illud poterat  
 “frequens *objici tibi, nempe*, Quis enim penitus novit quæ *future*  
 “sunt post *hanc* vitam? Hic autem non desines firmiter (*i. e. vera de causa*) ridere, quemadmodum ego nunc: Et præcipuè  
 “cum videas divites, et satrapas, et tyrannos humiles adeò et  
 “obscuros, agnitos *ab aliis* solo ploratu; et *ex eo* quòd molles *sint*  
 “et degeneres, *semper* recordati terrestrium.”— Dicit hæc illi: et præterea, “*ipsum* venire perâ impletâ multis lupinis, et,  
 “sicubi invenerit cœnam Hecates jacentem in trivio, vel ovum ex  
 “lustratione, vel tale quiddam.” POL. At renuntiabo hæc, ô Diogenes. Qualis verò est homo *qua-ad-faciem*, ut optimè agnoscam *eum*? DIOG. Senex calvaster, gerens tritum-pallium fenestratum, pervium omni vento, et variegatum assumentis pannorum-tritorum. Ridet autem perpetuò, et plerumque vellicat arrogantes hosce philosophos. POL. Facile erit reperire *eum* ex hisce *signis*. DIOG. Visne ut mandem aliquid ad ipsos etiam illos philosophos? POL. Loquere; neque enim *est* hoc grave.

DIOG. In summa, adhortare eos ut-desinant nugari, et contendere de Totis, et cornua generare sibi-invicem et crocodilos facere, et docere mentem *suam* interrogare talia inutilia. POL. At dicent me, reprehendentem ipsorum sapientiam, esse indoctum et ineruditum. DIOG. Tu verò illis *plorare* a me dicit. POL. Renunciabo et hæc, ô Diogenes. DIOG. Nuncia verò divitibus, ô charissime Pollucule, hæc a nobis: "Quid custoditis aurum, ô vani? Quid verò excruciatis vosmet, supputantes fœnora, et congerentes talenta super talenta, quos necesse-est paulo post *huc* venire, habentes unicum obolum?" POL. Dicentur iis et hæc. DIOG. At dic etiam pulchris et robustis, *nempe*, et Megillo Corinthio illi et Damoxeno palæstritæ, quòd apud nos nec flava coma, neque læti nigrive oculi, aut rubor est ampliùs in facie aut nervi intenti, aut humeri robusti; sed omnia nobis-*cum sunt* idem pulvis, ut aiunt, *tcum-sint* crania pulchritudine nuda. POL. Non molestum est neque hæc dicere pulchris et robustis. DIOG. Et dic, ô Lacon, pauperibus (sunt verò plurimi et gravati *ca* re et deplorantes inopiam *suam*) neque lachrymare, neque plorare; exponens *iis* æqualitatem hîc *existentem*, quòd videbunt *eos*, qui illic *sunt* divites, nil præstantiores se ipsis. Et, si videtur, exprobrato hæc Lacedæmoniis tuis a me, dicens eos enervatos-esse. POL. Dicit nihil, ô Diogenes, de Lacedæmoniis; non enim tolerabo. Renunciabo autem *illa* quæ mandâsti ad cæteros. DIOG. Omitemus hos, quoniam tibi videtur. Tu autem deferto sermones a me *ad eos* quibus ante dixi.

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## DIALOGUS IX.

### PLUTO, SEU CONTRA MENIPPUM.

CROESUS. NON ferre-possimus, ô Pluto, canem hunc Menippum juxta-habitantem. Quare aut alicubi collocato eum *amotum a nobis*, aut transmigrabimus nos in alium locum. PLUT. Quid autem grave vobis facit, cum sit pariter mortuus? CROES. Postquam nos ploramus et gemimus, recordati eorum supra (*i. e. rerum terrestrium*) Midas quidem hîcce auri, Sardanapalus verò multarum deliciarum, ego autem thesaurorum, *tum iste* irridet, et convitiatur, vocans nos mancipia et piacula. Nonnunquam autem et cantans obturbat ploratus nostros, et prorsus molestus est. PLUT. Quare dicunt hæc, ô Menippe? MEN. Vera dicunt, ô Pluto. Odi enim ipsos *quod-sint* degeneres et perdit; quibus non satis erat malè vixisse, sed et mortui adhuc recordantur, ac tenaces-sunt terrestrium. Delector igitur eos angens. PLUT. At non oportet; contristantur enim, non parvis privati. MEN. Tune etiam-deliras, ô Pluto, qui-suffragaris horum gemitibus? PLUT. Nequa-

quam, sed non vellem vos dissidias movere. MEN. Et sanè, ô pessimi Lydorum et Phrygum, et Assyriorum, ita cognoscite de me, quasi non cessaturo. Quocunque enim iveritis, usque sequar angens, et cantu-obstrepens, et deridens. CROES. Annon hæc sunt contumelia? MEN. Non; sed illa erant contumelia, quæ vos egistis dignantes (*i. e. dignum censes*) adorari, et præ-petulantia-illudentes viris liberis, et non omnino mortis memores: plorate ergo omnibus istis spoliati. CREOS. Multis ô Dii, et magnis possessionibus! MID. Quanto ego auro! SARD. Quantis ego deliciis! MEN. Euge! ita facite: vos quidem lugete: verò sæpius connectens (*i. e. vobiscum concinens*) dictum illud, *Nosce teipsum*, occentabo vobis: decet enim me occentantem talibus ploratus.

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## DIALOGUS X.

### MENIPPI, AMPHILOCHI, ET TROPHONII.

MEN. NESCIO quomodo vos, ô Trophoni et Amphiloche, cum-sitis mortui, honestati estis templis, et vates videmini, et vani mortales existimârunt vos esse Deos. TROPH. Quomodo itaque sumus nos culpabiles, si illi præ stultitia opinantur talia de mortuis? MEN. At non opinarentur nisi vos etiam viventes (*i. e. in vita*) portenta-ostentâssetis talia, quasi futurorum præscii, et valentes prædicere consulentibus. TROPH. Sciat sanè Amphilo-chus hîcce, ô Menippe, quòd respondendum est ipsi pro se. Ego autem Heros sum, et vaticinor, si quis ad me descenderit—Tu autem vidéris non omnino (*i. e. nunquam*) peregrinatus-fuisse Lebadix; *alioqui* enim non diffideres tu hîcce rebus. MEN. Quid ais? Nisi enim adîssem Lebadiam, et indutus lintéis, ridiculè *interim* manibus tenens offam, irrepsissem in specum tuum per humile (*i. e. angustum*) ostium, non possem scire quòd mortuus es et tu, sicut nos, solâ differens imposturâ—Sed, per vaticinandi artem, oro, Quid tandem est Heros? Ignoro enim. TROPH. Est quiddam ex homine et Deo compositum. MEN. Quòd neque homo est, ut dicis, neque Deus; et utrumque-simul est. Quò igitur illud tuum Dei dimidium nunc abîit? TROPH. Edit-oracula, ô Menippe, in Bæotia. MEN. Nescio, ô Trophoni, quid dices: at-perspicuè quidem video, quòd totus es mortuus.

## DIALOGUS XI.

## MERCURII ET CHARONTIS.

MER. SUPPUTEMUS, ô portitor, si videtur, quæcunque jam mihi debes, ut non posthac de iis rixemur. CHAR. Supputemus, ô Mercuri, *est enim melius et minoris-negotii de iis nunc statuere.* MER. Attuli tibi ut-mandârus, anchoram quinque drachmarum. CHAR. Magni dicis pretii. MER. Per Platonem, emi eam quinque; et tropoterem (*i. e. lorum-quo-remus-alligatur*) obolis duobus. CHAR. Pone quinque drachmas, et obolos duos. MER. Et acum emi pro velo—pro illa quinque ego obolos deposui. CHAR. Appone et hos. MER. Et ceram ad oblinendas navigii rimas, et clavos, et funiculum, ex quo hyperam fecisti, drachmis omnia duobus. CHAR. Euge! emisti hæc vili. MER. Hæc sunt que emi, nisi quid aliud effugit nos in computatione. Quando igitur dicis te hæc soluturum? CHAR. Nunc sanè impossibile est; si verò pestis aliqua, aut bellum, demiserit confertos quosdam (*i. e. umbrarum turbam*) tunc licebit mihi lucrari aliquid in multitudine, falsò-supputanti portoria. MER. Ego igitur nunc sededo, orans pessima quæque evenire mala, ut ex his fructum capiam. CHAR. Non aliter est (*i. e. non aliter licet mihi solvere*) ô Mercuri. Nunc verò pauci ad nos, ut vides, descendunt; pax etenim est. MER. Ita melius, etiamsi debitum hoc prorogetur nobis a te. At verò nôsti, ô Charon, quales antiqui illi advenerunt, robusti omnes, sanguine pleni, et saucii plerique: nunc verò aut veneno quis mortuus e filio, vel uxore, aut tumefactus ventrem et crura præ luxuria; pallidi omnes, et degeneres, nec similes illis antiquis. Plerique verò eorum veniunt per divitias (*i. e. divitiis mortem eorum maturantibus*) insidiantes, ut videntur, alii-aliiis. CHAR. Nec mirum; hæ etenim sunt prorsus expetibiles. MEN. Ego ergo minimè videar peccare, acriter exigens debita a te.

## DIALOGUS XII.

## PLUTONIS ET MERCURII.

PLUT. NOSTINE senem illum, illum dico prorsus senio-confectum, divitem Eucratem, cui liberi quidem non sunt, at quinquagiesmille qui-venantur ejus hæreditatem. MER. Etiam; dicis, nempe, Sicyonium illum. Quid ergo? PLUT. Sine, ô Mercuri, illum vivere, adjiciens ad nonaginta annos, quos jam vixit, totidem alios, et, si possibile esset, adhuc plures: detrahe autem huc adulatorum ejus Charinum juvenem, et Damonem, cæterosque omnes

ordine. MER. Tale *factum* videretur præposterum. PLUT. Nequaquam, sed æquissimum. Quid enim passi (*i. e. quâ causâ moti*) præcantur illum mori, aut nil attinentes (*i. e. nullo modo ei cognati*) vendicant sibi *ejus* opes? Quod verò est fœdissimum omnium *est hoc* quòd, secretò præcantes talia, colunt tamen *eum* in propatulo.—Et, *eodem* ægrotante, *quævis* quidem *quæ intus* machinantur manifesta *sunt* omnibus, promittunt tamen *se* sacrificaturos, si convaluerit; et, in summa, varia quædam est hominum adulatio. Esto ille, præpter hæc, immortalis; illi verò abeant præ ipso, frustra inhiantes *ejus* opibus. MER. Sic patientur ridicula, veteratores ut sunt.—Et ille plerumque scitè admodum lætat eos, et sperare facit; et, in summa, semper moribundo similis corroboratur multo magis quam juvenes. Illi verò, partiti jam inter se hæreditatem, *spe* pascuntur, proponentes sibi beatam vitam. PLUT. Repubescat igitur ille, senectutem exutus, sicut Iolaus: hi autem e media spe *abrepti*, postquam reliquerint divitias somniopossessas, veniant jam *huc* mali malè mortui. MER. Ne sis sollicitus, ô Pluto; accersam enim jam tibi illos, singulos ordine. Sunt verò opinor, septem. PLUT. Detrahe: ille verò factus *rustus* adolescens pro sene, deducet singulos *ad sepulchrum*.

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## DIALOGUS XIII.

### TERPSIONIS ET PLUTONIS.

TERPS. HOCCINE justum est, ô Pluto, me quidem triginta annos natum mortuum esse, Thucritum verò senem *illum* ultra nonaginta (*i. e. plus quàm nonagenarium*) adhuc vivere? PLUT. Justissimum sanè, ô Terpsion, si quidem ille vivit, optans neminem amicorum mori. Tu verò expectans hæreditatem *ejus*, per omne tempus insidiabaris ei. TERPS. Nonne etenim oportuit *illum* senem, et non amplius valentem uti divitiis, e vita abire juvenibus cedentem? PLUT. Novas fers leges, ô Terpsion; *nempe*, eum mori qui non ampliùs valet uti divitiis, ad voluptatem. Parca verò, et Natura hoc aliter ordinavit. TERPS. Accuso igitur hanc *Parcam* de *hujusmodi* ordinatione. Oportebat enim rem ordine quodammodo fieri; *nempe*, seniore *mori* priorem, et post hunc quicumque ætate *esset* secundùm ipsum; *rem* verò nequaquam inverti, neque decrepitem sanè vivere, habentem tres tantùm dentes adhuc reliquos, vix videntem, quatuor famulis incumbentem, plenum quidem mucò *quo-ad* nasum, lippitudinè verò *quo-ad* oculos; nil suave jam sentientem, et a juvenibus derisum *quasi* animatum quoddam sepulchrum; *non, inquam, oportuit hunc vivere*, pulcherrimos verò et robustissimos juvenes emori. Hoc enim est *quasi* FLUMINUM REFLUXUS. Aut, denique, oporteret *juvenes* scire, quando senum unusquisque sit moriturus, ut non



illos frustra colerent. Nunc verò *obinet* illud proverbii, *Plautum saepe bovem effert*. PLUT. Hæc quidem, ô Terpsion, fiunt multo prudentiâs quàm tibi videtur.—Vos verò quid passi (*i. e. quâ causâ moti*) gaudetis *opibus* alienis, et *vosmet* senibus orbis in-adoptionem-inducitis, ferentes eosdẽm (*i. e. iis servientes?*) Debetis igitur risum (*i. e. estis deridendi*) ab iisdem defossi (*i. e. sepulti:*) quæ etiam res sit multis jucundissima. Nam quo magis optatis vos *illos* mori, eò magis *suave est* omnibus mori vos ante illos. Novam enim quandam hanc artem excogitastis, anus amantes ac senes, et præcipuè, si sint orbi: parentes verò *sunt* vobis inamabiles.—Quamquam multi jam ex amatis, intelligentes astutiam vestram *in* amore, etsi fortè habent liberos fingunt *tamen se* eos odio habere, ut et ipsi amatores habeant. At deinde qui olim dona ferebant exclusi quidem sunt in testamentis; filius vero, et natura, ut justum est, potiuntur omnibus: illi verò, dolore confecti, dentibus strident. TERPS. Vera hæc dicis!—Quantum itaque meorum devoravit Thucritus *iste!* semper morituro similis, et quandecunque introirem, subitus-gemiscens, et subrocitans penetrabile quiddam, perinde-atque pullus imperfectus ex ovo? Adeò ut ego, putans eum quamprimum conscensurum, feretrum, plurima *ei* miseriam, ne æmuli me munificentiam superarent. Et plerumque jacebam insomnis præ curis enumerans, et disponens singula. Hæc igitur (*vis.*) vigiliam et curam, existitere mihi causa mortis: ille autem, postquam-deglutisset tantam mihi escam, astitit *mibi* pridie irridens dum sepelirer. PLUT. Euge, ô Thucrite! vivas diutissimè, ditescens simul, et deridens tales; neque tu prius moriaris, quàm præmiseris *huc* adultores omnes. TERPS. Hoc equidem, ô Pluto, etiam mihi jam suavissimum *esset*, si Chariades morietur-ante Thucritum. PLUT. Bono-sis animo, ô Terpsion: nam et Phidon, et Melanthus, et omnino omnes præcedent eum, *mortui* præ ipsis curis. TERPS. Laudo hæc.—Vivas diutissime, ô Thucrite!

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## DIALOGUS XIV.

### ZENOPHANTÆ ET CALLIDEMIDÆ.

ZEN. TU verò ô Callidemide, quomodo mortuus-es? Nôsti et enim quòd ego, cum essem Diniam parasitus, suffocatus sum plus justo devertens; aderas enim mihi morienti. CAL. Aderam, ô Zenophanta: meum verò (*i. e. mea mors*) fuit inopinatum quiddam. Nam nesci et tu forsàn senem illum Ptæodorum. ZEN. Illumne orbam, divitem illum, cum-quo novi te plerumque versantem? CAL. illum ipsum semper colebam, promittens *mibimet eum* moriturum, me hæredem: postquam verò res protracta-est in lon-

gissimum, et senex ultra Tithonum (*i. e. Tithoni annos*) vixerat, inveni compendiarium quandam viam ad hæreditatem. Mercatus enim venenum, persuasi pocillatori, ut simul atque Ptæodorus posceret *quid* bibendum (bibit verò abunde) *tum ille*, injecto in calicem meraciore *vino*, haberet idem paratum, et daret ei. Si verò faceret hoc, juravi me dimissurum eum liberum. ZEN. Quid ergo factum est? Vidêris enim narraturus quiddam prorsus inopinatum. CAL. Postquam itaque loti venimus *ad cœnam*, puer habens jam duo pocula parata, alterum quidem Ptæodoro, continens venenum, alterum verò mihi, *tum* errore captus, nescio quomodo, dedit sanè venenum mihi, non venenatum verò Ptæodoro. Deinceps ille quidem bibebat; ego verò statim porrectim admodum jacui, supposititium pro illo cadaver.—Quid hoc? Ridesne, ô Zenophanta? Atqui non oportet irridere virum sodalem. ZEN. Cur non? Passus-es enim lepida (*i. e. lepide*) ô Callidemide. Quid autem ad hæc dixit senex? CAL. Primò quidem perturbatus est ad *rem* improvisam. Deinde intelligens, opinor, quod factum est, risit et ipse *ea* quæ pocillator fecerat. ZEN. At non oportuit te divertisse in compendiarium illam viam. *Hæreditas* enim obveniret tibi tutiùs viâ vulgari, etsi esset paulo tardior.

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## DIALOGUS XV.

### CNEMONIS ET DAMNIPPI.

CNEM. HOC est illud proverbii, *Hinnulus devicit Leonem*. DAM. Quid stomacharis, ô Cnemon? CNEM. Rogas, quid stomacher? Invitus reliqui hæredem astu-elusus miser, prætermittens eos quos volebam imprimis possidere mea. DAM. Quomodo hæc evenit? CNEM. Colebam Hermolaum illum prorsus divitem, et liberis-carentem, sub mortem (*i. e. imminente ejus morte*) et ille non illibenter admittebat officium *meum*. Tum visum est mihi hoc etiam *inter alia* esse astutum, *nempe*, in lucem proferre testamentum, in quo reliquerim illi mea omnia; ut et ille æmularetur, et idem faceret *erga me*. DAM. Quid igitur *fecit* ille? CNEM. Ne novi quidem quid ideo ipse scripsit in testamento suo. Ego autem subitò mortuus-sum, tecto in-me illapso; et nunc Hermolaus habet mea, quasi lupus quispiam qui-abripuerit etiam hamum *cum esca*. DAM. Non solum *hamum et escam*, sed et ipsum te piscatorem: ita ut commentum struxeris contra teipsum. CNEM. Videor ita fecisse. Ploro igitur.

## DIALOGUS XVI.

## CHARONTIS ET MERCURII.

CHAR. AUDITE quomodò res vestræ *sece* habent. Parva est vobis, ut videtis, ac putrida navicula, et perfluit undique; et, si inclinaverit in alterutrum *latus*, subversa peribit. Vos-verò tam-multi simul venitis, plurima quisque asserentes. Si igitur cum hisce conscenderitis, vereor ne postea pœnituerit-vos, et præcipuè, quotquot nandi non estis-periti. MORTUI. Quid igitur facientes tutò navigabimus? CHAR. Dicam ego vobis. Nudos conscendere oportet, relictis in littore superfluis hisce omnibus; vix etenim velsic navigium vos capiet.—Tibi verò, ó Mercuri, curæ erit neminem posthac recipere, qui nudus non fuerit, et abjecerit, ut dixi, supellectilem. Stans verò ad scalam dignosce, et recipe eos, nudos conscendere cogens. MER. Benè dicis: atque ita faciemus.—Et quisnam est hic primus? MEN. Menippus ego. At ecce, ó Mercuri, pera mea et baculum projecta-sunt in lacum; at tritum-pallium non attuli, rectè faciens. MER. Conscende, ó Menippe, vir optimè, et primum occupato locum in excelso juxta gubernatorem, ut observes omnes.—Pulcher verò hic quisnam est? CHAR. Charmolaus *sum* amabilis ille Megarensis, cujus osculum erat (*i. e. æstimabatur*) talentorum duorum. MER. Exue igitur pulchritudinem, et labia *cum* ipsis oculis, et comam prolixam, et genarum ruborem, et cutem totam. Benè habet, succinctus es, jam conscende. Hic verò purpurà et diademate *indutus*, truculentus hic? quis, *inquam* es tu? LAMP. Lampichus *sum* ego, Gelorum tyrannus. MER. Quid ergo, ó Lampiche, ades tam-multa gerens. LAMP. Quid (*i. e. quomodo*) ergo, ó Mercuri, deceret virum tyrannum nudum venire? MER. Nequaquam sanè tyrannum, sed mortuum potiùs: quare exuito hæc. LAMP. Ecce tibi abjectæ sunt divitiæ. MER. Abjice, ó Lampiche, et jactantiam, et fastum; nam *hæc tecum* simul-incidentia gravabunt navigium. LAMP. At-verò sine me habere diadema et chlamydem. MER. Nequaquam, sed depone et hæc. LAMP. Esto. Quid præterea? Deposui enim omnia, ut vides. MER. Crudelitatem etiam, et amentiam, et insolentiam, et iracundiam: hæc quoque deponito. LAMP. Ecce tibi nudus sum. MER. Jam conscende.—Quis verò es tu crassus et carnosus? DAM. Damasias athleta. MER. Etiam; *idem esse* vidèris. Novi etenim te, sæpe conspicatus in palæstris. DAM. Ita, ó Mercuri: sed recipe me nudum. MER. Nequaquam nudum, á bone, *utpotè* circumdatum tam multa carne: quare exue illam, quoniam submerges scapham, imponens alterum tantum pedem. Verum abjice et coronas hasce et præconia. DAM. Ecce tibi re verà nudus sum, ut vides, et par pondere cæteris mortuis. MER. Ita meliùs *est* te levem esse, quare jam ingredi. —Et tu, ó Crato, depositis divitiis, et mollitie, et luxu insuper, nec portato

vestimenta sepulchralia, neque dignitates majorum. Relinque verò et genus, et gloriam, et si quandò civitas præconio promulgavit te nimirum beneficum, et statuarum inscriptiones; neque prædicato, quòd *cives* congressere tibi magnum sepulchrum; nam et hæc in memoriam-revocata gravant. CRAT. Invitus certè, abjiciam tamen. Quid enim faciam? MER. Papæ! Tu verò armatus quid *tibi* vis? Aut quid portas trophæum hoc? CRAT. Quia vici, ô Mercuri, et præclaras-res-gessi, et civitas me honestavit. MER. Relinque trophæum in terra; pax enim *est* apud inferos, et nihil opus-erit armis.—Quisnam vero est hic ex habitu *ipso* gravis, et fastuose-se-gerens; hic sublatis superciliis, hic in curis *totus*, hic prolixam demittens barbam? MEN. Philosophus quispiam, ô Mercuri, *ut præ se fert*; sed potiùs (*i. e. reverà*) præstigiator, et prodigiorum fictione refertus: quapropter denudato et hunc, videbis enim multa et ridicula sub veste occulta. MER. Depone tu primò habitum; deindè hæc omnia.—O Jupiter! quantam portat jactantiam, quantam verò inscitiam, et contentionem, et inanem gloriam, et quæstiones dubias, et ratiocinia spinosa, et cogitationes perplexas? Sed et vanum laborem valdè multum, et deliramenti non parum, et nugas, et minutiarum disquisitionem: *imo*, per Jovem, et aurum hoc, et voluptuosum affectum, et impudentiam, et iracundiam, et delicias, et mollitiem: non enim *hæc* me latent, etsi ea studiosè occultes. Depone autem et mendacia, et jactantiam, et opinionem, te esse aliis meliorem. Quòd, si habens hæc omnia ascendas, quæ quinquaginta-remorum navis te cèperit? PHIL. Depono igitur ea, quoniam ita jubes. MEN. Sed deponat, ô Mercuri, hanc insuper barbam, gravemque et hirsutam, ut vides. Fili sunt minarum quinque, ad minimum. MER. Recede hinc; depono et hanc. PHIL. Et quisnam erit tonsor? MER. Menopus hinc, acceptâ naupegorum securi, absindet eam, scalâ usus *pro* episcopo, (*i. e. trunci vice.*) MEN. Nequaquam, ô Mercuri, sed da mihi serram, hoc enim *erit* magis ridiculum. MER. Sufficit securis. Euge! nunc enim exhibuisti *eum* humaniorem, auferens ejus hircinum factorem. MEN. Vin' paululum auferam et *de* superciliis? MER. Maximè. Sustulit enim hæc super frontem, efferens seipsum, nescio quam ob rem. Quid hoc? Etiam lachrymaris, ô scelèste, et ad mortem expavescis? Conscende igitur. MEN. Habet unum adhuc gravissimum sub axilla. MER. Quid, ô Menippe? MEN. Adulationem, ô Mercuri, apprimè utilem ei in vita. PHIL. Depone ergo et tu, ô Menippe, Libertatem, et loquendi simplicitatem, et alacritatem, et magnanimitatem, et risum. *Tunc* solus aliorum rides? MER. Nequaquam: sed retine hæc, levia cum sint, et valdè portatu facilia, et ad navigationem utilia.— Et tu, ô rhetor, depono tantam verborum circuitionem perpetuam, et antitheses, et adæquationes, et periodos, et barbarismos, et alia verborum pondera. RUET. Esto; ecce; depono. MER. Bene *res* habet. Quare solve retinacula, tollamus sciam, subtrahatur anchora, expande velum, dirige, ô portitor,

clavum. Benè patiamur, (*i. e. prosperè navigemus*).—Quid ploratis, ô vani? Et præcipuè, tu philosophe, qui nuper spoliatus-es barba? PHIL. Quia, ô Mercuri, putabam animam esse immortalem. MEN. Mentitur; alia etenim videntur eum contristare. MER. Quænam? MEN. Quòd non ampliùs cœnas opiparas cœnabit, neque noctu exiens clam omnes, et caput pallio circumvolvens, lustrabit prostibula in orbem (*i. e. undique*), et manè decipiens juvenes non accipiet pecuniam propter philosophiam. Hæc illi dolent. PHIL. Tu verò, ô Menippe, nonne gravaris quod sis mortuus? MEN. Quomodo, qui festinavi ad mortem, nemine vocante?—Sed inter sermones nostros, nonne clamor aliquis auditur, quasi quorundam â terrâ vociferantium. MER. Etiam, ô Menippe; non autem ab uno loco; sed alii sanè, convenientes ad concionem, rident omnes, oblectati propter Lampichi mortem, et uxor ejus undique-premitur a mulieribus, et pueruli ejus nuper-nati, et illi, *inquam*, similiter obruantur plurimis lapidibus a pueris. Alii vero laudant Diophantum rhetorem Sicyone, recitantem fœnebre orationes in Cratonem hunc. Et, per Jovem, Damasix mater ejulans inceptat unâ cum mulieribus lamentationem in Damasiam. —Nemo verò, ô Menippe, te deflet; solus enim jaces in tranquillo. MEN. Nequaquam *ita res habet*; sed paulò post audies canes luctuosissimè ululantes propter me, et corvos alis plangentes, cum convenientes me sepelient. MER. Fortis es, ô Menippe.—Sed quum nos *jam* transfretavimus, vos quidem procedentes rectâ illâ *viâ*, abite ad tribunal. Ego verò et portitor alios allatum-ibimus. MEN. Prosperè navigate, ô Mercuri.—Progrediamur et nos.—Quare etiamnum cunctamini? Necesse erit vos judicari, et dicunt pœnas esse graves, *nempe*, rotas, et vultures, et saxa. Vita verò cujusque manifestabitur.

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## DIALOGUS XVII.

### CRATETIS ET DIOGENIS.

CRAT. NOSTIN', ô Diogenes, Mœrichum illum divitem, illum prorsus divitem, illum è Corintho; illum possidentem multas naves onerarias, cujus consobrinus Aristetas, et ipse opulentus, solebat dictitare Homericum illud, *Aut tolle me, aut ego te?* DIOG. Cujus rei causâ, ô Crates, colebant se-mutuò? CRAT. Hæreditatio causâ uterque, quum-essent cœvi. Et in lucem proferebant testamenta; Mœrichus quidem relinquens Aristeam dominum suorum omnium, si ipse priùs-moreretur; Aristetas verò Mœrichum, si idem Aristetas prior abiret. Hæc sanè scripta fuerant. Illi verò colebant se-mutuò, superantes alter alterum adulatione. Et vates conjectantes futurum, sive ab astris, sive a somniis, ut Chaldæorum filii;

*nec solum illi, sed et Pythius ipse concedebat victoriam nunc quidem Aristee, nunc verò Mæricho; et lances inclinabant modò quidem in hunc, modò verò in illum. DIOG. Quisnam igitur, ô Crates, fuit eventus? Est enim auditu dignum. CRAT. Mortui sunt ambo eodem die; hæreditates verò redierunt ad Eunomium et Thrasyclem, ambos illorum cognatos, nec unquam a-vatibus-prædiscentes hæc ita fore. Illi enim (Marichus scil. et Aristee) navigantes a Sicyone in Cirrham et Iapygi obliquo oскурantes circa medium cursum subversi sunt. DIOG. Benè fecerunt, (i. e. hoc meritò evenit). Nos verò, cum eramus in vita, cogitabamus nil tale alter-de-altero: neque ego unquam optabam Antisthenem mori, ut hæres potirer baculo ejus (habuit autem omnino validum, quoniam-fecerat idem ex oleastro) nec tu, opinor, ô Crates, cupiebas mei mortui hæres-potiri possessionibus, scil. dolioque, et pera continente duas lupinorum chœnices. CRAT. Nil etenim mihi hisce opus-fuit: sed neque tibi, ô Diogenes. Nam et tu hæres-potitus-es iis rebus Antisthenis, quibus opus-erat, et ego tuis, multò majoribus et splendidioribus Persarum imperio. DIOG. Quænam hæc dicis? CRAT. Sapientiam, in-me-ipso-sufficiantiam, veritatem, loquendi simplicitatem, libertatem. DIOG. Memini, per Jovem, me successorem accepisse has divitias ab Antisthene, et reliquisse tibi adhuc auctiores. CRAT. Sed alii negligebant tales possessiones, et nemo colebat nos, expectans se hæredem-fore: omnes verò spectabant ad aurum. DIOG. Nec-injuriam negligebant opes nostras; non enim habebant ubi reciperent talia a nobis perfluantes præ luxuria, tanquam putria marsupia. Quare, si quandò aliquis injiceret in eos aut sapientiam, aut loquendi-libertatem, aut veritatem, statim excidebat, et perfluebat, fundo continere non valente; quale quiddam hæc Danaï virgines patiuntur, infundentes aquam in dolium perforatum. Servabant verò illi aurum dentibus, et unguibus, et omni machinâ. CRAT. Nos quidem igitur etiam hic habebimus divitias. Illi verò huc venient ferentes obolum-dun taxat, et hunc, usque ad portitorem solummodo.*

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## DIALOGUS XVIII.

### ALEXANDRI, ANNIBALIS, MINOIS, ET SCIPIONIS.

ALEX. OPORTET me, ô Libyce, præponi tibi; sum enim præstantior. ANN. Minimè quidem, sed me. ALEX. Judicet igitur Minos. MIN. Quisnam verò estis? ALEX. Hic quidem est Annibal Carthaginensis; ego verò Alexander, filius Philippi. MIN. Per Jovem, præclari ambo; sed et de quo est vobis contentio? ALEX. De præstantia. Hic enim ait se fuisse meliorem me ducem. At dico ego, quod et nôrunt omnes, me rebus bellicis præstare non solum huic, sed prope omnibus ante me ducibus. MIN. Dicat igitur uterque vicissim. Tu autem, ô Libyce, primus



dicito. ANN. O Minos, adjutus sum quo ad hoc unum (*i. e. profeci hac una in re*) quòd hîc Græcam etiam linquam didici; ita ut hicce ne hac quidem parte ferat plus quam-ego, *i. e. superet*.—Dico verò, hos præcipue dignos esse laude, quotquot, nil cum-essent a principio, processere tamen in excelsum statum induti imperio per se (*i. e. propriâ virtute*), et digni habiti magistratu. Ego, itaque, cum essem legatus fratri meo, primò cum paucis in Hispaniam irrumpens habitus-sum dignus maximis honoribus, utpotè judicatus omnium præstantissimus. Et cepi Celtiberos, et devici Galatas Hesperios. Et, cum-transîssem montes ingentes, percurri omnia loca circa Eridanum; et subversas reddidi tot urbes, et campestram Italiam subjugavi, et veni usque ad suburbia præcellentis urbis Romæ; et tot occidi uno die, ut metirer annulos eorum modiis, et pontibus insternerem flumina ex cadaveribus. Et gessi hæc omnia, neque Ammonis filius vocatus, neque simulans me esse Deum, aut matris meæ somnia narrans; sed confessus me esse hominem, et æquiparatus ducibus prudentissimis, et confligens cum militibus pugnacissimis: non, ut ille, Medos debellans, et Armenios, aufugientes, priusquam aliquis sequeretur, et statim victoriam tradentes, audenti eam petere. Alexander verò, accepto paterno imperio, id auxit, et late extendit, hoc autem præstitit, usus fortunæ impeiu. Postquàm igitur vicit, et superavit miserum illum Darium Issique et Arbelis, tunc abcedens à patriis moribus adorari postulavit, et mutato-vivendi more transtulit se ad Medorum vivendâ rationem: et cæde fedavit amicos in conviviis, et corripuit eos ad mortem. Ego verò exæquo imperavi patriæ, et quum illa revocabat, hostibus magnâ expeditione navigantibus-*contra-Libyam*, statim parui, et exhibui me ut privatum. Et damnatus tuli rem eam æquo-animo. Et præstiti hæc, cum-essem barbarus, et Græcæ disciplinæ ineruditus. Et neque decantavi Homerum, ut hic; neque eruditus fui sub Aristotele sophista, utpotè, usus solâ bonâ naturâ.—Hæc sunt ea, in-*quibus* dico ego me esse præstantiorem Alexandro. Si verò hic est ornator, quod vincum-erat caput diademate (forsan quidem et hæc honesta sunt Macedonibus) non tamen propter hoc debet videri melior generoso, et imperatorio viro, qui usus est ingenio magis quàm fortuna. MIN. Hic sanè pro se habuit orationem minimè instrenuam, neque ut verisimile erat Libycum habiturum. Tu verò, ô Alexander, quid dicis ad hæc? ALEX. Oporteret quidem, ô Minos, nil dicere contra virum ad eò strenuum: nam vel fama sufficit ad te docendum, quantus quidem ego rex, quantus verò hic latro fuit. Advertere tamen, an paululo eum superaverim, qui, cum-essem adhuc adolescens, res-gerendas aggressus et cohibui (*i. e. pacavi*) turbatum regnum, et ultus-sum patris percussores, perterrefactâ Græciâ Thebanorum clade. Et, electus dux ab iisdem Græciæ civitatibus, non dignum-putavi me, protegentem imperium Macedonum, contentum-esse imperare iis tantum regionibus quotquot pater meus reliquerat; sed, animo occupans totum orbem, et grave putans, ni subjugarem omnia, invasi Asiam

paucos ducens, et vici magnâ pugnâ ad Granicum. Et captâ Lydiâ, Ioniâque, et Phrygiâ, et, in summa, subactis *quæcunque erant* ante pedes (*i. e. obvia*) veni ad Issum, ubi Darius, ducens multas myriadas copiarum, expectabat. Et post hoc, ô Minos, nôstis vos, quàm multos mortuos ad-vos demiserim uno die. Portitor ideo dicit, scapham tunc non suffecisse illis, sed plerosque eorum, constructis ratibus-tumultuariis (*i. e. utcunque factis*) transfretâsse. Et gessi has *res* ipse primus periclitans, et decorum putans vulnerari. Et, ne enarrem tibi aut Tyri aut Arbelis *gesta*, veni porrò usque-ad Indos, et feci Oceanum terminum imperii, et elephantés eorum cepi, et Porum subjugavi. Et, trajecto Tanai, Scythas, viros non contemnendos, devici magno equestri prælio. Et benèfeci amicis, et ultus-sum hostes. Si verò visussum hominibus etiam Deus, ignoscendi *sunt* illi vel tale quiddam de me credentes propter magnitudinem rerum *a me gestarum*. Denique verò, mortuus-sum ego rex; hic verò in fuga apud Prusiam Bithyniam, ut par erat, versutissimum et crudelissimum *obire*. Omitto verò dicere quomodo superavit Italos; quòd non viribus, sed malitiâ, et perfidiâ, et dolis. *Præstitit* verò nil legitimum aut apertum. Quoniam verò exprobravit mihi delicias, videtur mihi oblitus-esse *eorum* quæ egit Capuæ, versans cum meretricibus, et admirabilis ille, conterens-voluptatibus belli opportunitates. Ego verò, nisi, parva ratus Occidentalia, Orientem potiùs invaderem, quid magni præstitissem, captâ Italiâ sine sanguine, et subjugatâ Libyâ, et *regionibus* iis usque-ad Gades? Sed illa jam formidantia, et confitentia me dominum, non visa-sunt mihi bello-digna. Dixi.—Tu verò, ô Minos, judica. Nam vel hæc è multis sufficiunt. **SCIP.** Ne *judices*, nisi priùs audiveris et me. **MIN.** Quis verò es tu, ô bone? Aut unde existens (*i. e. unde oriundus*) verba-facis? **SCIP.** Scipio sum Italus inperator, qui cepi Carthaginem, et Afros subegi magnis præliis. **MIN.** Quid igitur dicis et tu? **SCIP.** Inferiorem quidem *me* esse Alexandro, præstantiorem verò Annibale; qui persecutus sum eundem victum et turpiter fugere-coactum. Quomodè ergo hic non *sit* impudens, qui certat cum Alexandro, cui ne-vel ego Scipio, qui ipsum vici *Anni-balem*, comparari dignum-censeo. **MIN.** Æqua dicis, per Jovem, ô Scipio. Quare Alexander quidem judicatur primus; tu verò post eum; deinde tertius Annibal, si videtur; nec ipse contemnendus.

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## DIALOGUS XIX.

### DIOGENIS ET ALEXANDRI.

**DIOG.** QUID hoc, ô Alexander? Tune etiam mortuus es, sicut nos omnes? **ALEX.** Vides, ô Diogenes, *ita rem esse*: non

verò mirum, si, homo cum essem, mortuus sim. **DIOG.** Ammon ergo mentitus-est, dicens te esse ipsius filium; tu verò eras *filius* Philippi. **ALEX.** Philippi procul-dubio. Non enim mortuus-fuissem, si essem Ammonis. **DIOG.** Et sanè multa ejusmodi dicebantur etiam de matre tua Olympiade; *nempe* Draconem habuisse consuetudinem *cum* ea, et visum-fuisse in *ejus* lecto: deinde te eo-modo natum-fuisse: Philippum verò fuisse-deceptum, opinantem *se* esse patrem tuum. **ALEX.** Audivi hæc et ipse, sicut tu. Nunc autem video, quòd neque mater, neque vates Ammonij dixere quid sanum, (*i. e. verum*). **DIOG.** At, ô Alexander, mendacium eorum fuit non inutile tibi ad res *gerendas*. Multi enim, existimantes te esse Deum, formidabant. Sed dic mihi, cuinam reliquisti tantum imperium? **ALEX.** Nescio, ô Diogenes; non enim præoccupavi statuere aliquid de eo, nisi hoc solùm, quòd moriens dedi annulum Perdicæ. Sed quid rides, ô Diogenes? **DIOG.** Quid aliud quàm recordarer *ea* quæ Græci facièbant, adulantes tibi nuper adepto imperium, et eligentes *te* defensorem (*i. e. patronum*) et imperatorem contra barbaros; quidam verò adscribentes *te* duodecim Diis, et extruentes templa, et sacrificantes quasi Draconis filio. Sed dic mihi, ubinam Macedones *te* sepeliverunt? **ALEX.** Jaceo adhuc in Babylone tertium hunc diem. Ptolemæus verò satelles *meus* pollicetur, si quando egerit otium a tumultibus *nunc* ante pedes (*i. e. qui nunc in morâ sunt ei*) *se* me in Ægyptum abductum ibi sepulcrum, ut unus fiam ex Ægyptiis Diis. **DIOG.** Nõnne risero, ô Alexander, videns te etiamnum apud inferos delirentem, et sperantem, fieri Annubim, vel Osirim? Sed ne speres hæc, ô divinissime: non enim *fas est* quemquam eorum, *qui* semel transnavigârunt paludem, et pervenerunt intra ostium *orci*, reverti *in vitam*. Non enim *est* negligens Ææcus, nec contemnendus Cerberus. Libenter verò discerem illud ex te, quomodo fers, quoties reputas, quantam apud superos fœlicitatem relinquens *huc* venisti; *nempe*, corporis custodes, et satellètes, et satrapas, et tantum auri, et gentes adorantes, et Babylonem, et Bactra, et magnas belluas, et honorem, et gloriam, et insignem esse agitantem *curium*, vinctum caput vittâ candidâ, et purpurâ substrictum. Nõnne hæc subeuntia memoriam contristant te? Quid lachrymaris, ô vane? Nõnne sapiens ille Aristoteles docuit te hoc, *scil.* non firma putare ea quæ *sunt* a fortuna. **ALEX.** Illene sapiens, qui erat adulatorum omnium perditissimus? Sine me solum scire *facta* Aristotelis; quam multa a me petierit, quæ verò *ad me* scripserit; ut vero abusus fuerit ambitione mea erga eruditionem, assentans, et laudans, nunc quidem propter formam, quasi esset et hæc pars *aliqua* BONI; nunc verò propter res gestas et divitias. Putabat etenim rursus et has esse bonas, ut et ipse accipiens *eas* non erubesceret; præstigiator, ô Diogenes, homo, et artifex! At verò hunc fructum-percepi ex *ejus* sapientia, *scil.* discrucitari *propter illa* quæ paulò ante enumerasti, ut propter maxima bona. **DIOG.** Sed nõstin' quid facies?

Suggeram enim tibi remedium doloris. Quando helleborus non hinc nascitur, tu tamen saltem, ore inhiante hauriens aquam Lethes, bibe, et rursus bibe, et sæpius; ita enim desines discrucari de bonis Aristotelicis: video enim et Clitum illum, et Callisthemem, et alios multos irruentes in te, ut discerpant, et ulciscantur te *ob ea* quæ perpetrasti in ipsos. Quare ito tu aliam hanc viam, et bibe sæpius, ut dixi.

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## DIALOGUS XX.

### ALEXANDRI ET PHILIPPI.

PHIL. NON potes quidem, ô Alexander, nunc inficiari te esse meum filium: non enim mortuus-fuisses, Ammonis si esses. ALEX. Nec ignorabam ipse, ô pater, quod eram filius Philippi filii Amyntæ; sed accepi vaticinium, utpotè existimans *idem* esse utile ad res gerendas. PHIL. Quid ais? Utillene tibi videbatur præbere te fallendum a vatibus? ALEX. Non hoc volui sed barbari, *inquam*, perculsi-stupebant me, et nemo jam obstabat, quod opinarentur *se cum* Deo pugnare; quapropter facilius superavi eos. PHIL. Quosnam pugnam dignos viros vicisti tu, qui semper conflixisti *cum* timidis, prætendentibus arculos, et parmulas, et gerras salignas? Superare Græcos, Bæotios, *nempe*, et Phocenses, et Athenienses, erat opus præclarum. Præterea subigere Arcadum armaturam gravem, et equitatum Thessalum, et jaculatores Eleorum et parmularios Mantineorum; aut Thracas, aut Illyrios, aut etiam Pæonas; hæc *inquam*, magna fuerunt. Nōne verò nōsti, quomodo *vel* decem millia hominum ascendentes ante te cum duce Clearcho superarunt Medos, et Persas, et Chaldaeos, et homines illos auro ornatos, mollesque; neque illos sustinentes venire ad manus (*i. e. configere*), sed fugientes priusquam sagitta ad eos pertingeret. ALEX. At Scythæ, ô pater, et Indorum elephantibus *fuerunt* opus quoddam non contemendum. Et simul devici eos, non ipsos dividendo, neque *per* prodiones victorias emendo. Nec pejeravi unquam, aut pollicitus *aliquid* fidem-solvi, aut egi perfidum quid vincendi gratiâ. Et, *quo ad* Græcos, recepi quidem quosdam *ex iis* sine sanguine. Forsan verò audisti quomodo ultus-sum Thebanos. PHIL. Novi hæc omnia; Clitus enim nunciavit mihi, quem tu inter cœnandum hastâ transfossam interfecisti, quod ausus-esset laudibus extollere me præ tuis rebus gestis. Tu verò, abjectâ chlamyde Macedonicâ, Candyn, ut vocant, induisti, et tiaram rectam imposuisti, et à Macedonibus liberis viris adorari postulasti. Et, quod est omnium maximeridiculum, imitatus es *mores* subactorum. Omitto enim dicere quam-multa alia patrasti, includens viros eruditos *cum* leonibus,

et celebrans tales (*i. e. tam fœdas*) nuptias, et deperiens Hephæstionem. Cum-audirem hæc, laudavi unum *solummodo nempe*, quòd abstinuisti ab uxore Darii pulchrâ existente, et curam-adhibuisti matris et filiarum ejus. Hæc etenim *sunt* regia. ALEX. Nõnne verò laudas, ô pater, *meam* periculorum appetentiam, et *me* primum desilisse intra mœnia apud Oxydracas, et accepisse tot vulnera? PHIL. Non laudo hoc, ô Alexander; haud quia non puto esse decorum, *vel* regem aliquando etiam vulnerari, et periclitantem præire exercitum; sed quòd tale *facinus* minimè tibi profuit. Creditus enim esse Deus, si-quando vulnerareris, et *homines* viderent in-morem-oneris exportatum è prælio, sanguine manantem, et gementem propter vulnus; hæc, *inquam*, essent ludibrio spectantibus, et Ammon argueretur præstigiator, et mendax vates, prophetæque ejus adultores. Aut (*si hanc rem hoc modo consideres*) quis non rideret, videns Jovis filium animo deficientem et medicorum ope esse indigentem? Nunc etenim, cum jam mortuus sis, nõnne putas multos esse qui carpant prætextum istum, cum videant cadaver Dei porrectim jacens, putrescens jam et tumefactum in morem corporum omnium? Aliterque *considerando*, ô Alexander, etiam utile illud, ut vocâsti, *nempe*, te, per hoc (*i. e. fictionem*) facilè vincere; *illud, inquam, ipsum* abstulit tibi multum gloriæ *rerum* benè gestarum. Quodque enim *tuum memorabile facinus* videbatur minutius, à Deo fieri visum. ALEX. Non hæc putant homines de me, sed statuunt me æmulum Herculi et Baccho. Et quidem solus ego superavi Aornum illam, *quam* neuter illorum cepit. PHIL. Vidên', ut hæc dicas, quasi Ammonis filius? qui comparas teipsum Herculi et Baccho; et non erubescis, ô Alexander, nec dedisces arrogantiam, et nosces teipsum, et sapiès jam mortuus.

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## DIALOGUS XXI.

### ACHILLIS ET ANTILOCHI.

ANT. QUALIA, ô Achilles, nuper dicta-sunt à te Ulyssi de morte? Quam ignava, et indigna ambobus *tuis* præceptoribus, Chirone et Phœnice? Auscultabam enim, cum diceres, *te* velle colonum mercede-servire apud aliquem è pauperibus, cui multus non suppetat victus, potiùs quàm mortuus omnibus imperare. Hæc dicere deceret quidem forsàn Phrygem aliquem abjectum, timidum, et ultra pulchrè *se* habens (*i. e. præter honestum*) vitæ amantem. Magnum verò est dedecus, et contrarietas rebus à-te gestis in *vita*, *te* filium Pelei, heroum omnium periculorum-appetentissimum, cogitare humilia adèò de sese: qui, cum-liceret longævum ingluriè regnare in Phthiotide, lubens prætulisti mortem cum bona fama. ACHIL. At, ô Nestoris fili, cum essem tunc quidem adhuc impe-

ritus eorum *quæ hîc sunt*, et ignarus, utrum illorum (*gloria scil. an vita*) esset præstantius, præposui infelicem illam gloriolam vitæ. Nunc verò intelligo tandem, quàm quidem inutilis illa sit. Et, etiamsi superi *homines* quàm maximè decantabunt *gesta mea*, æqualis tamen honos est apud inferos. Et, ô Antiloche, nec pœchritudo ista, neque robur adest; sed jacemus omnes sub eadem caligine, similes, et differentes alii-ab aliis in *re* nulla. Et nec Trojanorum umbræ me formidant, neque Græcorum officiosè colunt: mera verò est *hîc* æqualitas, et mortuus similis est *mortuo*, sive ignavus fuerit sive strenuus. Hæc discruciant me; atque *ideo* gravor, quòd non mercede-servio, vivens, (*i. e. in vita*). ANT. Quid agat tamen quispiam, ô Achilles? Ita enim visum est naturæ, *scil.* omnes omnino mori. Quare oportet te legi acquiescere, et non discruciari statutis. Et præterea, videsne quot sociorum tuorum sumus hîc circa te? paulo post verò et Ulysses in-totum descendet. Fert autem solatium vel rei societas, atque illud (*nempe*) ipsum te non solum pati. Vidên' Herculem, et Meleagrum, aliosque admirabiles viros, qui, non opinor, acciperent reditum, si quis remitteret eos *in vitam* mercede-servituros pauperibus et victu-egentibus viris? ACHIL. Consilium quidem tuum est amicum. Memoria verò eorum *quæ aguntur* in vita, nescio quomodo, discruciat me et quemque, opinor vestrum. Si verò non confitemini, estis hoc peiores, per silentium (*i. e. secretò*) patientes idem quod ego. ANT. Non; sed meliores, ô Achilles: videmus enim inutilitatem loquendi. Datum verò est nobis silere, et ferre, et tolerare, ne optantes talia nos etiam debeamus risum (*i. e. derideamur et nos*) sicut tu.

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## DIALOGUS XXII.

### MENIPPI ET TANTALI.

MEN. QUID fles, ô Tantale, aut cur, stans ad lacum, teipsum deploras? TANT. Quia, ô Menippe, enectus sum siti. MEN. Adeone piger es, ut incumbens non bibas, aut etiam, per Jovem, hauriens aquam cavâ manu. TANT. Nullum esset commodum, si incumberem; aqua enim fugit, postquàm senserit me appropinquantem. Si verò aliquando etiam hauriam, et admoveam eam ori, non præoccupo madefaciens (*i. e. non prius, sive sat citò madefacio*) summum labrum, et aqua per digitos perfluens, nescio quomodo, relinquit rursus manum siccam. MEN. Pateris, ô Tantale, prodigiosum quiddam. Sed dic mihi, quid indiges potu? non enim habes corpus; sed illud quidem, quod potuit esurire et sitire, sepultum est alicubi in Lydia. Tu verò anima quomodo adhuc aut sitias, aut bibas? TANT. Hoc ipsum est supplicium, animam meam sitire, quasi esset corpus. MEN. Sed hoc ita esse credamus,



quoniam dicis *te* siti puniri. Quid verò itaque dirum tibi erit (*i. e. eveniet?*) Num metuis ne moriaris inopiâ potûs? Non enim video alium orcum post hunc, aut obitum hinc in alium locum. TANT. Rectè sanè dicis. Et hoc igitur *est* pars condemnationis, *nempe, me*, nil indigentem, cupidum-*tamen*-esse bibendi. MEN. Deliras, ô Tantale; et, per Jovem, vidêris reverâ indigere potu, *nempe, mero* (*i. e. immixto*) helleboro, qui pateris *quiddam* diversum ab iis qui a canibus rabiosis morsi-sunt, formidans non aquam, sed sitim. TANT. Nec helleborum recuso bibere, ô Menippe, detur mihi modò. MEN. Bono sis animo, ô Tantale. Certò scito, quòd neque tu, neque alius mortuorum bibit; *est* enim impossibile; quanquam non omnes, sicut tu, sitiunt ex condemnatione, aquâ eos non expectante.

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## DIALOGUS XXIII.

### MENIPPI ET ÆACI.

MEN. EXPONE mihi, per Plutonem, ô Æace, omnia in orco. ÆAC. Non facilè, ô Menippe, omnia. Accipe autem quotquot per capita-cognoscenda *sunt*. Hic quidem, quòd Cerbèrus est, nôsti? et adveniens jam vidisti portitorem hunc, qui trajecit te, et lacum, et Pyriphlegesthontem. MEN. Novi hæc, et te, quòd januam custodis. Vidi etiam regem, et Furias. Ostende verò mihi homines antiquos, et præcipuè eorum illustres. ÆAC. Hic quidem *est* Agamemnon, hic Achilles, hic Idomeneus juxta *eum*. Postea Ulysses, deindè Ajax; et Diomedes, et Græcorum optimates. MEN. Papæ, Homere! Qualia tibi rhapsodiarum capita projecta-sunt humi, incognita, et infœmia, cinis omnia, et meræ nugæ, CAPITA re verâ CADUCA. Quisnam verò, ô Æace, est hic? ÆAC. Cyrus est. Hic verò Croesus; hic ultra eum Sardanapalus? hic ultra hos Midas; ille vero Xerxes. MEN. Tene igitur, ô sceleste, exhorruit Græcia ponte-jungentem Hellespontum, afflictantem verò navigare per montes!—Qualis verò est et Croesus! Sardanapalum autem, ô Æace, permitte nôbi in malam percutere. ÆAC. Nequaquam; franges enim cravium ejus, muliebre cum sit. MEN. Ergo amplexabortamen eum, cum-sit omnino semi-fœmina. ÆAC. Visne verò ostendam tibi et philosophes? MEN. Ita, per Jovem. ÆAC. Primus hic tibi est Pythagoras. MEN. Salve, ô Euphorbe, vel Apollo, vel quicquid vis. PYTH. Ita; et tu quoque, ô Menippe. MEN. Annon adhuc est tibi aureum illud femur? PYTH. Non. Sed age, videam, num pera tua habeat quid edule. MEN. Habet, ô bone, fabas; ita ut hoc non *sit* tibi edule. PYTH. Da modò; alia *sunt* apud mortuos dogmata. *Sanè* eam didici, quòd fabæ et testiculi parentum, hîc *saltem*, nil *sint* simile, *sive, non sint idem*.

ÆAC. Hic autem est Solon *filius* Execestidis, et ille Thales; et juxta ipsos Pittacus, et cæteri *sapientes*. Sunt verò omnes septem, ut vides. MEN. Hi, ô Æace, soli aliorum *letii sunt*, et alacres. Quis verò est ille cinere oppletus, quasi panis subcineritius, ille qui totus pullulavit pustulis? ÆAC. Empedocles, ô Menippe, qui ab Ætna adest semiustus. MEN. Quid passus (*i. e. quâ causâ motus*), ô æripes optime, injecisti teipsum in crateras? EMP. Insania quædam, ô Menippe, *adegit me*. MEN. Non, per Jovem, sed vana gloria, et fastus, et grævedo plurima (*i. e. stultitia*;) Hæc, *inquam*, combusserunt te *cum* ipsis crepidis *tuis*; indignum, ut eras. Veruntamen commentum illud non profuit tibi; nam deprehensus es mortuus.—Ubinam verò, ô Æace, *est* Socrates? ÆAC. Ille nugatur plerumque cum Nestore et Palamede. MEN. Vellem tamen videre ipsum, si hic sit alicubi. ÆAC. Vidên' calvum illum? MEN. Sunt omnes calvi; ita-ut hoc esset-omnium nota. ÆAC. Simum illum dico. MEN. *Est* et hoc idem: *sunt enim omnes simi*. SOCR. Mene quæris, ô Menippe? MEN. Maximè, ô Socrates. SOCR. Quomodò res *se habent* Athenis? MEN. Multi Juniorum profitentur philosophari: et certè plurimi *eorum sunt summi philosophi*, si quis spectet ipsos *tantum* habitus, et *incessus-eorum*. Quo-ad cætera autem—Vidisti, opinor, qualis ad te venerit Aristippus, et Plato ipse; alter quidem unguentum spirans, alter verò doctus tyrannos colere in Sicilia. SOCR. Quid verò sentiunt de me? MEN. O Socrates, beatus es homo *quoad talia* (*i. e. fama beatus es*). Omnes itaque existimant fuisse te admirabilem virum, et novisse hæc omnia (oportet enim, opinor, verum dicere) nil *interim* scientem. SOCR. Dixi et ipse hæc iis; illi verò putabant rem esse prætextum. MEN. Quinam verò sunt hi circa te? SOCR. Charmides, ô Menippe, et Phædrus, et ille Clinix *filius*. MEN. Euge, ô Socrates, quoniam hîc etiam exerces artem tuam, et pulchros non despicias. SOCR. Quid enim aliud suavius agerem?—Sed accumbito prope nos, si videtur. MEN. Non, per Jovem; abeo enim ad Cræsum et Sardanapalum prope ipsos habitaturus; videor enim *mibi* non paululum risurus audiens *illos* plorantes. ÆAC. Et ego jam abeo, ne quis mortuorum lateat nos effugiens. Aliàs verò, ô Menippe, videbis pleraque *videnda*. MEN. Abito. Hæc etenim, ô Æace, sufficiunt.

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## DIALOGUS XXIV.

### MENIPPI ET CERBERI.

MEN. O Cerbere, (sum enim tibi cognatus, cum-sim et ipse canis) dic mihi, per Stygem, qualis erat Socrates, cum descenderet ad vos? *Par est enim* te Deum non solum latrare, sed etiam

humanum sonare, cum velis. CERB. Procul quidem, ô Menippe, omnibus apparebat accedere vultu immoto, et non omnino mortem formidare visus, et volens indicare hoc stantibus extra ostium. postquam verò inclinavit intra hiatum, et vidit caliginem, et ego cicutâ mordens ipsum jam cunctantem pede detraxi, tum ejulabat, ut solent infantes, et deplorabat liberos suos. et fiebat omnigenus (*i. e. versabat se in omnes partes.*) MEN. Homo igitur sophista fuit, et non verè rem contemnebat? CERB. Non verè; sed, postquam id necessarium vidit, confirmabatur, quasi quidem non invitus passurus quod omnino necesse erat *ipsum* pati: et hoc, ut spectatores eum admirarentur. Et universè dicere possum de omnibus talibus, quòd sunt audaces et fortes usque ad orci fauces; quæ verò sunt intùs certissimum sunt indicium, an sint verè fortes. MEN. Ego verò quomodo visus sum tibi descendisse? CERB. Solus, ô Menippe, dignus genere (*i. e. magnanimiter;*) et Diogenes ante te; quia intrâstis non coacti, nec protrusi, sed spontanei; ridentes, et renunciantes omnibus PLORARE.

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## DIALOGUS XXV.

### CHARONTIS ET MENIPPI.

CHAR. REDDE portoria, ô scelestè. MEN. Vociferare, ô Charon, si hoc est tibi jucundius. CHAR. Redde, inquam, portoria, pro quibus transvexi te. MEN. Non accipere potes a non habente. CHAR. Estne verò aliquis non habens obolum? MEN. Non quidem novi, an sit etiam alius quispiam: ego verò non habeo. CHAR. At, per Plutonem, præfocabo te, ô impure, nisi reddideris. MEN. Et ego, hoc baculo feriens, frangam tibi caput. CHAR. Tunc igitur gratis navigaveris tantum trajectum? MEN. Solvat tibi pro me Mercurius, qui me tibi tradidit. MER. per Jovem, multum lucrarer, si, præter alios labores meos, futurus-sum etiam solvere portoria pro mortuis. CHAR. Non absistam a te. MEN. Igitur, subducto navigio, permaneto hic, hujus rei (*i. e. me retinendi*) gratiâ.—Sed quomodo accipias quod non habeo? CHAR. Tu verò nonne nôsti, quòd oportebat afferre? MEN. Novi quidem; non autem habui. Quid ergo? Opportuitne me, propter hoc, non mori? CHAR. Solusne ergo gloriabere gratis transfretâsse. MEN. Non gratis, ô bone? exhausti enim *sentinam*, et remum arripui, et unus e cæteris vectoribus non flebam. CHAR. Nil hæc sunt ad portoria. Oportet te obolum reddere; non enim fas est aliter fieri. MEN. Abducito ergo me rursus in vitam. CHAR. Bellè dicis, ut, ob hoc, etiam plagas accipiam ab Æaco. MEN. Ne ergo turbascieto. CHAR. Ostende quid habes in pera. MEN. Lupinos, si vis, et Hecates cœnam. CHAR. Unde ô Mercuri, adduxisti nobis

canem hunc? Qualia verò loquebatur etiam in trajectu, vectores omnes deridens, et vellicans, et unus cantillans, plorantibus illis? MEN. An ignoras, ô Charon, qualem transvexisti virum? omnino liberum, et cui nil est curæ. Hic est Menippus ille. CHAR. Atqui si unquam te cepero—MEN. Si ceperis, ô bohe—bis verò non capies.

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## DIALOGUS XXVI.

### DIOGENIS ET MAUSOLI

DIOG. QUA de re, ô Car, magna-cogitas (*i. e. animum inflatus es*) et dignaris præponi nobis omnibus? MAUS. Vel propter regnum, ô Sinopensis; qui quidem rex-fui totius Carix, imperavi verò Lydis etiam quibusdam, et insulas quasdam subegi, et progressus sum usque-ad Miletum, subversis plerisque Ionix partibus. Et pulcher eram, et amplus, et in bellis validus. Hoc verò est maximum, quòd in Halicarnasso habeo monumentum perquam magnum *in me* impositum, quantum non alius mortuus, et neque adeo elaboratum ad pulchritudinem; equis et viris ad absolutissimam formam expressis e marmore pulcherrimo? quale ne vel templum aliquis facilè inveniatur. Nonne tibi videor jure magna-cogitare sive efferri, propter hæc? DIOG. Propter regnum, ais, et pulchritudinem, et sepulchri molem. MAUS. Per Jovem, propter hæc. DIOG. Atqui, ô pulcher Mausole, neque vires illæ amplius tibi adsunt, neque forma. Si itaque eligeremus aliquem venustatis nostræ arbitrum, non possum dicere, quare tua calvaria præferatur meæ. Ambæ enim sunt calvæ, et nudæ, et pariter dentes ostendimus, et orbatum sumus oculis, et simi-facti naribus. Fortasse quidem sepulchrum illud, et sumptuosa illa saxa possint esse-usui Halicarnasseis ad ostentandum, et gloriosè-jacandum apud hospites, *non pr. cum ostendant*, quàm magnificum sit ipsis ædificium: non video autem, ô bone, quid tu ex-eo fruaris, nisi hoc dicas, quod pressus sub tantis saxis fers onus magis (*i. e. majus*) quam nos. MAUS. *Fuerintne* ergo illa omnia stolidia (*i. e. inania*) mihi, et critne Diogenes honore par Mausolo? DIOG. Non par, ô nobilissime; Mausolus enim plorabit recordatus terrestria, in quibus existimabat se esse beatum. Diogenes verò deridebit eum. Et alter quidem, *scil. Mausolus*, memorabit sepulchrum suum extractum ab Artemisia uxore et sorore sua: Diogenes verò non novit quidem, an habeat quod corporis sepulchrum, neque enim curerat ipsi hujus. At, ô Carum abjectissime, functus vitâ viri reliquit apud præstantissimos famam de se excelsiorem, et in firmiori loco (*i. e. fundamento*) extractam quam tuum illud monumentum.

## DIALOGUS XXVII.

## NIREI; THERSITÆ ET MENIPPI.

**NIR.** EN sanè, Menippus hic dijudicabit, uter *nostram* est formosior. Dic, ô Menippe, nonne videor tibi pulchrior? **MEN.** Quinam vero estis? Oportet enim, opinor, hoc priùs scire. **NIR.** Nireus et Thersites. **MEN.** Uter igitur Nireus, et uter Thersites? Nondum enim *vel* hoc manifestum. **THERS.** Jam quidem obtinui hoc unum, quòd sum tibi similis, et non tantùm differs, quantùm cæcus iste Homerus te extulit, appellans omnium formosissimum. At ego, ille capite-acuto, et glabro, apparui *jam* judici nil deterier te. Tempus verò est tibi, ô Menippe, *dicere*, utrum existimes formosiorem. **NIR.** Me sanè filium Aglaïæ et Charopis, *qui veni pulcherrimus sub* (i. e. ad) *Ilium*. **MEN.** At non venisti pulcherrimus, ut opinor, etiam sub terram. Sed *essa* quidem *nostra* similia sunt; calvaria verò *tua* dignosci potest hoc solummedo a Thersitæ calvariâ, quod *tua* est fragilis: habes enim molliculam eam, et neutiquam virilem. **NIR.** At verò roga Homèrum, qualis eram cum Græcis commilitarem. **MEN.** Somnia mihi narras. Ego verò *estimo* que video, et nunc possides: qui autem tunc *vivebant* nêrunt illa, *que tu nunc factas*. **NIR.** Nōne ergo ego, ô Menippe, sum hic formosior. **MEN.** Neque es tu, neque alius formosus. *Aqualitas enim est apud inferos, et pares sunt omnes.* **THERS.** *vel* hec quidem mihi sufficit.

## DIALOGUS XXVIII.

## MENIPPI ET CHIRONIS.

**MEN.** AUDIVI, ô Chiron, quòd, cum-esses Deus, cupiebas *tamen* obire. **CHIR.** Audisti hæc vera. ô Menippe. Et mortuus sum, ut vides, cum-potverim esse immortalis. **MEN.** Quinam verò te mortis amor occupavit, *quippe* rei plerisque inamabilis? **CHIR.** Dicam *il* apud te, quum sis non imprudens. Non erat amplius *mibi* jucundum immortalitate frui. **MEN.** Nōne erat jucundum te viventem tueri lucem? **CHIR.** Non, ô Menippe: Ego enim duco **JUCUNDUM** illud, *ut vocatur*, esse varium quiddam, et non-simplex. Ego verò vivens perpetuò, et fruens iisdem, *nempe*, sole, luce, cibo (tempestates verò ipsæ, et omnia contingentia, ordine singula, quasi succedebant alia aliis) satiatus-sum ergo iis. **JUCUNDUM** enim prorsus erat non in semper eodem, sed. etiam in permutando. **MEN.** Bene dicis, ô Chiron. Quomodo verò fers ea

*quæ apud inferos sunt, ex quo, iis prælatis, huc venisti?* CHIR. Non insuaviter, ô Menippe? equalitas enim est prorsus popularis, et res habet nil differentiæ, esse in luce, vel in tenebris. Et præterea, nec sitire necesse est, ut apud superos, neque es urire; sed sumus horum omnium non-indigi. MEN. Vide, ô Chiron, ne contradicas tibi-ipsi, et oratio tua redeat eodèm. CHIR. Quomodo hoc dicis? MEN. Dico hoc, quia, si perpetua similitudo et identitas rerum in vita fiebant tibi causa fastidii, similia etiam hîc existentia similiter fient causa-fastidii, oportebit te quærere permutationem quandam exhinc etiam in aliam vitam; quod, opinor, est impossibile. CHIR. Quid igitur agat aliquis, ô Menippe? MEN. Quod ego opinor, et alii dicunt; nempe, oportere, prudentem acquiescere, et contentum esse præsentibus, et putare nil eorum intolerabile

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## DIALOGUS XXIX.

### ADIOGENIS, ANTISTHENIS, ET CRATETIS.

DIOG. OTIUM nunc agimus, Antisthenes et Crates: quare cur non obambulaturi abimus rectâ versus orci descensum, visuri descendentes, quales, nempe, sunt, et quid quisque eorum agat? ANT. Abeamus, ô Diogenes. Erit enim jucundum spectaculum videre alios eorum lacrymantes, alios verò ut-dimittantur, supplicantes; quosdam autem ægrè descendentes, et, Mercurio eos in cervicem impellente, reluctantes tamen, et supinos contra-nitentes, nulla necessitate, (i. e. frustra.) CRAT. Ego itaque etiam narabo vobis, quæ vidi in via, cum descenderem. DIOG. Narra, ô Crates; vidèris enim dicturus quædam prorsus ridicula. CRAT. Descendebant quidem et alii plurimi nobiscum; inter eos verò illustres quidam, nempe, et Ismenodorus dives ille nostrâs, et Arsaces præfectus Mediæ, et Orcetes Armenius. Ismenodorus igitur (occisus enim fuerat a latronibus circa Cithæronem, dum-proficisceretur, opinor, Eleusinem) et gemebat, et habuit vulnus in manibus, et inclamabat liberos nuper natos quos reliquerat, et incusabat se audacire, qui, transiens Cithæronem, et iter-faciens-per loca circa Eleutheras bellis vastata, adduxerat tamen duos tantum famulos; idque, cum haberet secum quinque phialas aureas, et cymbia quatuor. Arsaces vero (erat enim jam natu-grandis, et, per Jovem, non inhonestus facie pro barbarico, (i. e. pro barbarorum hominum aspectu) ægrè ferebat, et indignabatur incedere pedibus, et volebat sibi equum adduci. Equus enim mortuus-fuerat-cum ipso, ambo transixi unâ plagâ a Thrace quodam scutato in prælio ad Araxim contra Cappadocem. Arsaces enim, ut ipse narrabat, prorumpens longè ante alios adequitabat. Thrax verò subsistens, et scutum suum subiens, excutit hastam Arsacis. Hic verò



et (*nempe Thrax*) supponens sarissam transfodit ipsumque equum. ANT. Quomodo, ô Crates, possibile erat hoc fieri unâ plagâ? CRAT. Facillimè, ô Antisthenes. Hic enim (*scil. Arvaces*) adequitabat, prætendens contum quendam viginti-cubitalem; Thrax verò, cum excussisset plagam peltâ, et cuspis præterisset ipsum, subsidens in genu excepit impetum *Arsacis* sarissâ, et subpectus vulnerat equum, transfodientem sese præ vehementia et impetu; trajicitur verò et Arsaces penitus in inguen usque ad nates. Vides quale hoc factum evenit: opus fuit non viri, sed potiùs equi. Indignabatur tamen *Arsaces*, quòd esset, cæteris tantùm honore-æqualis, et volebat eques decendere.—Orates autem erat privatus, et prorsus pedibus tener, et non potuit stare humi, nedum incedere. Medi verò omnes re-verâ patiuntur idem. Postquam descenderint ab equis, agrè incedunt, veluti qui summis-pedum-digitis gradiuntur super spinas. Quare, cum dejiciens seipsum jacéret, et vellet nullo pacto resurgere, tunc *Mercurius* optimus tollens eum portabat usque ad cymbam: ego verò ridebam. ANT. Ego autem, cum descenderem, non admiscui meipsum cæteris, sed, relinquens plorantes illos, et accurrens ad cymbam, præoccupavi locum, ut commodè navigarem. In trajectu verò, nonnulli quidem et fiebant, et nauseabant: ego autem oblectabar admodum inter eos. DIOG. Tu sanè, ô Crates, et tu Antisthenes, tales sortiti-estis comites. At et *Blepsias* fenerator ille ex *Piræo*, et *Lampis* *Acarnan* externorum militum-ductor, et *Damis* dives ille e *Corintho*, simul descendebant mecum: *Damis* quidem mortuus ex veneno dato a filio; *Lampis* verò jugulatus a seipso, ob amorem *Myrtii* meretricis. Miser autem *Blepsias* dicebatur exaruisse famè; et ostendebat hoc, apparens pallidus supra modum, et ad exilissimum attenuatus. Ego verò, etsi ante nôram interrogabam tamen, quomodo mortuus-fuisset.—Dixi dein' *Damidi* filium accusanti: "Passus es sanè non injusta ab eo, qui habens mille simul talenta, et luxurians ipse jam nonagenarius, suppeditabas tamen quatuor tantùm obelos adolescentulo octodecim-annorum."—Tu verò (*deinde aiebam*) "ô *Acarnan* (gemebat enim et ille, et *Myrtium* execrabatur) quid accusas amorem, non verò teipsum? Tu, qui nunquam formidabas hostes, sed audacter præliabaris ante alios, captus-es tamen tu fortis ille a puellâ vulgari, et fictis lacrymis, et gemitibus!"—*Blepsias* equidem, ipse præoccupans, accusabat nimiam ipsius stultitiam, quòd vanus (*i. e. nequicquam*) putans se in perpetuum victurum custodierat opes suas hæredibus nil attinentibus (*i. è. nullo modo sibi cognatis*)—Sed, denique, gementes illi tum mihi præbebant voluptatem non modicam—At jam quidem sumus ad ostium orci. Oportet itaque nos prospicere et procul contemplari advenientes. Papæ? plurimi quidem sunt, et varii, et lacrymantes omnes, præter nuper natos hosce, et infantes. Quin et prorsus senio-confecti lugent. Quid hoc? Num vitæ philtrum quoddam eos tenet? Libet ergo interrogare decrepitum hunc—"Quid lacrymaris tu mortuus tam ætate-provectus? Quid indignaris, ô optime, idque, cum adveneris buc

“senex? Nuncubi rex eras? MEN. Nequaquam. DIOG. At  
 “satrapa *forsan?* MER. Neque hoc. DIOG. Num ergo dives-  
 “eras, ideòque dolet te obisse, relictis deliciis plurimis? MEN.  
 “Nil tale; sed jam quidem natus-eram circiter *annos* nonaginta.  
 “Habui verò victum inopem ex arundine et linea, egenus supra  
 “modum, et liberis carens, et claudus insuper, et aquosum intu-  
 “ens (*i. e. lippiens.*) DIOG. Anne dein’, talis cum-esses, cupie-  
 “bas vivere? MEN. Etiam: Lux enim erat dulcis, mori autem  
 “dirum et fugiendum. DIOG. Deliras, ô senex, et pueriliter-  
 “agis in re necessaria, idque, cum-sis coævus *vel* portitori. Quid  
 “igitur posthac dixerit quispiam de adolescentibus, cum tam  
 “grandævi sunt vivendi-cupidi, quos oportebat mortem sectari  
 “tanquam malorum in senectute remedium.”—Sed abeamus, ne  
 quis etiam suspicetur nos quasi fugam meditantes, videns collec-  
 tos circa ostium.

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## DIALOGUS XXX.

### AJACIS ET AGAMEMNONIS

AGAM. SI tu, ô Ajax, furore-correptus interfecisti teipsum,  
 ac membratim concidisti et nos omnes, quid accusas Ulyssem? Et  
 nuper, neque aspexisti ipsum, cum venit *huc* vatem-consulturus,  
 nec dignatus-es alloqui virum commilitonem ac sodalem, sed fas-  
 tuosè et grandi incessu *eum* præteriisti. AJAX. Meritò, ô Agamem-  
 non; nam idem *ille* extitit mihi causa furoris, *quippe qui solus*  
*mibi* competitor-oppositus fuerat pro armis. AGAM. Voluistine  
 verò esse sine-æmulo, et absque-pulvere superare omnes? AJAX.  
 Etiam, *quo-ad* talia; armatura enim, cum-esset patruelis *mei*, erat  
 mihi domestica (*i. e. cognatione debita.*) Et vos cæteri *proceres*,  
 multò præstantiores *isto* detrectâstis certamen, et cessistis mihi  
 certaminis præmia. Iste verò *filius-Laertæ*, quem ego sæpe ser-  
 vavi periclitantem (*i. e. cum parum abesset quin*) concideretur a  
 Phrygibus, voluit esse præstantior *me*, et magis idoneus obtinen-  
 dis armis. AGAM. Accusa igitur, ô generose, Thetidem; quæ,  
 cum-oporterat tibi tradere hæreditatem armorum, cum esses cog-  
 natus *Achilli*, afferens tamen *eadem* in medio posuit. AJAX.  
 Minimè; sed Ulyssem, qui solus æmulatus est. AGAM. Venia,  
 ô Ajax, *ei debetur*, si cum esset homo, appetivit gloriam, rem dul-  
 cissimam, cujus gratiâ et nostrûm unusquisque periclitari sustinet:  
 quandoquidem etiam vicit te, et hoc apud iudices Trojanos.  
 AJAX. Novi ego, quæ me condemnavit; sed non fas est dicere  
 aliquid de Diis. At non possum, ô Agamemnon, non odisse Ulys-  
 sem, ne *quidem* si ipsa mihi Minerva hoc imperet:

## DIALOGUS XXXI.

## MINOIS ET SOSTRATI.

**MIN.** IMMITTATUR sanè Sostratus hicce latro in Pyriphlegethontem. Sacrilegus autem hic discerpatur a Chimæra. Iste verò tyrannus, ô Mercuri, porrectus juxta Tityum arrodatur et ipse jecur (*i. e. quo-ad jecur*) a vulvuribus. At vos, boni, abite ociùs in campum Elysium, et habitate insulas beatorum, pro iisque justa fecistis in vita, **SOST.** Audi, ô Minos, num tibi videbor justa dicere. **MIN.** Audiamne jam denuo? Annon, ô Sostrate, jam convictus es, ut qui sis malus, et tam multos occideris? **SOST.** Convictus-sum quidem; at vide, an justè puniar. **MIN.** Et omnino, si justum est meritum cuique rependere. **SOST.** Responde tamen mihi, ô Minos: interrogabo enim te breve quiddam. **MIN.** Dic, modò non prolixa, ut jam et alios judicemus. **SOST.** Quæcunque egi in vita, utrùm volens egi, an destinata fuerant mihi a Parca. **MIN.** A Parca proculdubio. **SOST.** Nonne igitur nos omnes, et qui videmur boni, et qui mali, agimus hæc illi subservientes, *scil. Parca?* **MIN.** Etiam; *subservientes* Clothoi, quæ injunxit cuique nascenti omnia ab eo in vitâ agenda. **SOST.** Si igitur aliquis coactus ab alio occideret quempiam, non valens contradicere illi qui cogit, utpote ab eodem vi compulsus (ut, cum carnifex, aut satelles, occidit aliquem, ille quidem (*nempe carnifex*) obtemperans judici, hic verò (*scil. satelles*) (tyranno) quemnam in re tali accusabis tu cædis? **MIN.** Judicem proculdubio, aut tyrannum? quoniam non gladium ipsum: hic enim (*scil. gladius*) subservit solummodo, cum sit nil, nisi instrumentum ad satiandam iram illi qui primus præbuit causam (*i. e. qui necis autor fuit.*) **SOST.** Euge, ô Minos, quòd etiam auge argumentum meum exemplo. Si verò quis, hero mittente, veniat aurum afferens vel argentum, utri habenda est gratia, aut uter perscribendus est beneficus? **MIN.** Is qui misit, ô Sostrate; qui enim attulit erat minister tantum. **SOST.** Vidèn' ergo, quàm injusta facias, puniens nos, qui fuimus ministri tantum eorum quæ Clotho imperavit; et honorans hos, qui bona aliena solummodo ministrârunt; Non enim potest quis illud dicere, *nempe*, quòd possibile erat contradicere iis quæ imperata fuere cum omni necessitate. **MIN.** O Sostrate, si accuratè examines, videas et alia plurima fieri non secundùm rationem. At tu capies fructum hunc e quæstione tua; quoniam vidêris esse non solum latro, sed et sophista quidam—Solvito ipsum, ô Mercuri, et ne-amplius puniatur.—Vide verò, ne doceas alios etiam mortuos interrogare similia.

## DIALOGUS XXXII.

## MENIPPUS, SEU NECYOMANTIA.

## MENIPPUS ET PHILONIDES.

MEN. SALVE, ó atrium, vestibulumque domús mee. Ut lubens te aspexi, progressus in lucem—PHIL. Nónne Menippus est hic, canis ille? Nequaquam sanè alius, nisi hallucinor ego ad Menippos omnes. At quid sibi vult hæc habitús novitas, pileus, scilicet, et lyra, et leonis-exuviæ? Accedendum tamen ad eum.—Salve, ó Menippe. Et unde nobis advenisti? Non enim longo tempore apparuisti in urbe. MEN. Venio relicto manium specu, et tenebrarum portis, ubi orcus incolitur procul a Diis. PHIL. O Hercules! Itane Menippus mortuus latuit nos (i. e. clam nos obiit) et denuo revixit? MEN. Non; sed orcus recepit me adhuc spirantem. PHIL. Quænam verò fuit tibi causa novæ hujus et incredibilis peregrinationis? MEN. Juventa, et plurima animi audacia me incitavit. PHIL. Desine ó beate, tragicè loqui, et descendens ab Iambis dicito simpliciter quodammodo, quænam est vestis illa, et quid tibi opus fuit itinere inferno? alioqui enim est illa via quædam nec jucunda neque grata. MEN. Necessitas, ó dilecte, dimisit me ad domum Ditis, consulturum animam Tiresiæ Thebani. PHIL. Heus, tu! at num deliras? aliter enim non ita metricè-decantares apud homines-amicos. MEN. Ne mireris, ó amice; nuper enim versatus cum Euripide et Homero, nescio quomodo, impletus-sum carminibus, et metra veniunt spontanea mihi in os—Sed dic mihi, Quomodo se habent res apud superos, et quid agunt in urbe? PHIL. Nil novi, sed qualia antehac, nempe, rapiunt, pejerant, tabulis-inscribunt-nomina-usuras-debentium (i. e. fonerantur) obolos-trutinant (i. e. vilissimum quodque faciunt lucellum.) MEN. O miseri et infelices! non enim nôrunt qualia nuper rata-sunt apud inferos, et qualia plebiscita decreta-sunt contra divites; quæ, per Cerberum ut illi effugiant, nulla datur facultas. PHIL. Quid ais? Estne decretum aliquid novius ab inferis de iis-qui hîc agunt? MEN. Per Jovem, et multa. Sed non fas est ea prodere apud omnes, neque arcana effutire, ne quis scripserit nobis dicam impietatis apud Rhadamanthum. PHIL. Nequaquam, ó Menippe, per Jovem, ne inideas sermones homini amico. Dices enim apud me tacendi gnarum, et præterea apud etiam sacris-initiatum. MEN. Mandas quidem mihi durum mandatum, et non omnino tutum. Sed audendum tamen tui gratiâ,—Decretum est itaque, 'Divites hosce, et opulentos, et aurum inclusum, tanquam Danaen, custodientes'—

2. PHIL. Ne prius, ó bone, dicas quæ decreta-sunt, quam percurras illa quæ perquam libenter audirem ex te, nempe, quænam fuit tibi causa descensus; quis verò itineris dux: tum singula ordinae, et quæ vidisti, et quæ audisti apud eos. Veri-simile enim est

te rerum eximiarum studiosum nil prætermisisse visu dignum aut auditu. MEN. Parendum est tibi etiam in his. Quid enim quis faciat, cum cogat amicus :—Et primùm exponam tibi sententiam meam, et unde impulsus-fui ad descensum. Ego enim, usque dum inter pueros quidem essem, audiens Homerum et Hesiodum narrantes bella et seditiones, non solùm semideorum, sed et ipsorum jam Deorum ; præterea verò et adulteria eorum, et violentias, et rapinas, et supplicia, et patrum expulsiones, et sororum nuptias, exinde putabam hæc omnia pulchra esse, et non letiter erga eadem incitabar. Postquam verò cœpi inter viros censi, hîc rursus audiebam leges jubentes poetis contraria, scil. neque mœchari neque seditiones movere, neque rapinas exercere. Constiti igitur in magna dubitatione, nescius quomodo meipso uterer (*i. e. quid de me facerem.*) Neque enim putabam Deos unquam adulteria-patrâsse, et seditiones-movisse contra se-invicem, nisi judicarent de his tanquam pulchris ; neque legum-latores suadere his contraria nisi censerent id conducere.

3. Postquam itaque dubius-hærerem, visum est mihi, me hosce adeuntem, qui philosophi vocantur, et iis me ipsum in manus tradere, et orare eos ut uterentur me quomodocunque vellent, et ostenderent *mibi* simplicem quandam stabilemque vitæ viam. Hæc quidem itaque mente-agitans adibam eos. At latui meipsum ruens (*i. e. imprudens ruebam*) e fumo in ipsam, ut aiunt, flammam. Apud hos enim observans plerumque inveni ignorantiam, et perplexitatem plurimam, adeò ut hi mihi statim vitam idiotarum apparere-facerent auream. Nam alius videlicet eorum hortabatur omnino voluptati-indulgere, et sequi hanc solam ex omnibus ; hanc etenim esse fœlicitatem. Alius verò rursus continuò accinens celebres illos Hesiodi versus de virtute, et sudorem, et ascensum ad montis verticem, suadebat me semper laborare, et ærumnosum-esse, et corpus subigere, sordentem, et squalentem, et omnibus morosum-me-præbentem, et convitiantem. Jubebat alius contemnere divitias, et putare possessionem earum indifferentem. Alius vero rursus contra ostendebat et ipsas divitias esse BONUM quid. Quid verò opus est me memorare etiam de mundo ? qui quotidie audiebam ab iis *hujusmodi voces, nempe*, ideas, et incorporea, et atomos, et vacua, et talem quandam nominum contrariorum turbam ? Et quod absurdissimum erat horum omnium difficultium fuit hoc, quòd illorum unusquisque, loquens de maximè-contrariis, afferbat sermones vincentes admodum, et persuasorios, ita ut possem contradicere neque huic dicenti eam ipsam rem, de qua erat questio, esse calidam, neque illi asserenti eandem esse frigidam ; et hoc, cum plane scirem, quòd non aliquid unquam posset esse calidum et frigidum eodem tempore. Planè ergo passus eram quiddam simile his-qui dormitant, modò quidem annuens, modò iterum renuens. Hoc quod sum dicturus, est adhuc multo absurdus illis quæ jam dixi. Observans enim, comperi ipsos hosce philosophos studiosè-exercentes maximè-contraria ipsorum sermonibus. Vidi itaque eos,

quî hortabantur spernere divitias mordicus ipsas tenentes, et de scœnore litigantes : et pro mercede docentes, et harum gratiâ omnia sustinentes : et illos qui gloriam aspernabantur, omnia ejus gratiâ studiosè agentes : et prope omnes rursus accusantes voluptatem, privatim verò huic soli deditos.—Frustratus igitur etiam hac spe, magis adhuc angebar, paululùm *tamen* consolans meipsum quòd et stultus essem, et ignarus adhuc veri oberrarem cum multis, et prudentibus, et magnopere propter sapientiam celebratis.

4. Et placuit mihi tandem, causâ horum pervigilanti, *me* Babylonem profectum implorare aliquem ex Magis Zoroastri discipulis et successoribus. Audiveram enim ipsos et portas inferni aperire incantamentis, et cæremoniis quibusdam, et tuè deducere quem vellent, et inde rursus remittere. Putavi ergo esse optimum *factu*, *me* paciscendo impetrantem descensum ab horum quopiam, et ad Tiresiam Bœotium profectum discere ab eo, utpote vate et sapiente, quænam esse optima vita, et quam quis rectè sapiens, eligeret. Et sanè, *super hoc*, exsiliens quantâ poteram celeritate contendi rectè Babylonem. Cum verò eò pervenissem, convenio Chaldæorum quendam, sapientem virum, et arte Magum, canum quidem capillos, et quo-ad venerandum admodum barbam demissum (*i. e. demissam habens barbam*) nomen verò erat ei Mithrobarzanes. Implorans autem, et supplicans, vix impetravi ab eo mihi viæ *ad inferos* dux-esse quâcunque vellet mercede. Vir autem, *me* recepto, primò quidem, cum lunâ *novâ* exorsus, lavit *me per* novem et viginti dies, manè deducens ad Euphratem orientem versus solem, et recitans longam quandam orationem, quam non admodum audiebam. Pronunciabat enim volubile quiddam, et minimè certum (*i. e. distinctum*) sicut mali præcones in certaminibus (*i. e. ludis*) Videbatur tamen invocare Dæmones quosdam. Tum post incantationem, cum ter inspisset in faciem meam, rediit denuo, neminem occurrentium intuens. Et glandes quidem *erant* nobis cibus, potus verò lac, et mulsum, et Choaspis aqua; lectus autem sub dio in herba. Postquam verò satis habuit præparati-per-diætem, ducens *me* circa mediam noctem ad fluvium Tigrem purgavitque me, abstersit, et undique purificavit facie, et squillâ, et aliis pluribus, simul et incantamentum illud submurmurans. Deinde incantans me totum, et circumiens, ne læderer a spectris, reducit *me* domum, ita-ut eram retrogradientem : et habuimus reliquum *noctis* circa navigationem. Ipse ergo induit magicam quandam vestem similem admodum Medicæ. Adferens verò ornavit me hisce, pileo, *nempe*, et exuviis leonis, et lyra insuper; jussitque, si quis rogaret me nomen, non dicere Menippum, sed Herculem, aut Ulyssem, aut Orpheum. PHIL. Quid ita, ô Menippe? Non enim intelligo causam neque habitûs, neque nominum. MEN Hoc sanè manifestum est, et non omnino arcanum. Quoniam enim hi ante nos descenderunt vivi in orcum, putabat, si assimulâsset me illis, facilè custodias. Hæci decepturum, et nullo



prohibente transiturum, utpote magis familiarem, cum deducerer tragicè admodum per vestitum.

5. Jam verò itaque lucescebat dies, et degressi ad flumen occupati fuimus circa exitum e-portu. Parata verò erant ipsi et cymba, et sacrificia, et mulsum, et quot alia *erant-usui ad cæremoniam*. Impositis igitur omnibus paratis, tum et ipsi quidem *conscendimus masti, et uberes lacrymas fundentes*. Et jam quidem aliquatenus vecti fuimus in fluvio. Deinde verò navigavimus in paludem, et lacum in quem Euphrates conditur. Trajecto verò et hoc, devenimus in desertam quandam, et sylvosam, et obscuram regionem. In quam egressi (præibat autem Mithrobarzanes) et foveam effodimus, et oves jugulavimus, et sanguinem libavimus circa foveam. Magus verò, interea facem tenens accensam, et vociferans non jam submissâ voce, sed quam-maximè poterat, inclamabat Dæmonesque simul omnes, et Pœnas, et Furias, et nocturnam Hecaten, et excelsam Proserpinam, admiscens simul barbarica quædam, et ignota, et polysyllaba nomina. Statim itaque omnia illa *loca concussa sunt*, et solum dississum est ex incantamento, et latratus Cerberi procul audiebatur, et res erat supra modum-tristis et aspectu-terribilis. *Timuit verò infra Pluto umbrarum rex*. Jam enim apparebant pleraque, et lacus. Pyriphlegethon, et Plutonis palatia. Descendentes tamen unâ per hiatum invenimus Rhadamantum præ metu propè extinctum. Cerberus verò latrabat quidem, et furebat; me verò ociùs lyram pulsante, statim cantu sopitus est. Post-quam verò venimus ad lacum, parum quidem *abfuit quin ne trajiceremur*; nam navigium erat jam onustum, et eju-latu plenum. Navigabant verò omnes saucii, hic quidem capite contusus, ille verò crure, alius verò alio quopiam *membro; ita ut mihi viderentur e bello quopiam adesse*. Optimus tamen Charon ut vidit leonis exuvias, Herculem esse me ratus recepit, et lubens transvexit, et semitam commonstravit *nobis egressis*.

6. Quoniam verò in tenebris eramus, Mithrobarzanes quidem præibat. Ego verò sequebar adhærens ei a tergo, donec devenimus in maximum pratum asphodelo consitum. Ibi autem stridulæ mortuorum umbræ circumvolitabant nos. Progressi verò paululum pervenimus ad Minois tribunal. Hic autem sortitus est sedens (*i. e. sedem*) super altum quoddam scilium. Pœnæ autem, et Dæmones vindices, et Furie assistebant ei. Ex-alterâ verò parte adducebantur multi quidam ordine catenâ longâ vincti. Dicebantur autem esse mæchi, et lenones, publicani, et adultores, et delatores et talis turba perturbantium omnia in vita. Seorsim verò divitesque et fœneratores accedebant, pallidi, et venricosi, et podagrîci, gravatus quisque eorum collari, et corvo talentorum duorum. Nos igitur adstantes vidimusque transacta, et audivimus defendentes *se*. Novi vero quidam mirique oratores accusabant eos. PHIL. Quinam hi *fuere*, per Jovem? Nec enim gravere et hoc dicere. MEN. Nôstin' alicubi umbras hasce e corporibus factas ad solem. PHIL. Omnino sanè. MEN. Hæ igitur, postquam mortui-fuer-

imus, accusant nos et contra-testantur, et redarguunt ea quæ facta sunt a nobis in vitâ: et videntur quædam earum perquam fide-dignæ, utpote semper versantes nobiscum, et nunquam abcedentes a corporibus nostris. Minos igitur, diligenter examinans, dimisit quemque in impiorum locum, pœnam subiturum pro ausorum merito: et præcipuè perstringebat eos qui inflati-erant propter et divitias, et imperia, ac tantùm non vel adorari expectantes; *idque fecit Minos*, detestans momentaneam eorum jactantiam, et superbiam; quòdque non meminerint et ipsos esse mortales, et mortalia bona sortitos. Illi verò, exuti splendidis illis omnibus (divitias dico, et genera, et imperia) stabant nudi, et vultu demisso vitæ hujus fœlicitatem tanquam somnium quoddam recensentes: quare ego, hæc videns, supra modum gaudebam; ac, si agnoscerem eorum quempiam, accedens tacitè sub-monebam eum, "Qualis erat in vita, et quantum tunc turgeret, cum multi manè adstarent vesibulo expectantes egressum ejus, protrusique interim, et exclusi a famulis. At is, vix tandem illis exoriens purpureus, aut auratus, aut versicolor quispiam, putabat se reddere alloquentes fœlices, et beatos, si, protendens pectus aut dextram, daret iis alterutrum osculandum.—Tum illi hæc audientes discruciabantur.

7. Una verò causa judicata-fuit a Minoe etiam in gratiam. Cyrenæus quippe Aristippus (prosequuntur enim eum honore, et valet plurimùm apud inferos) interveniens liberavit a condemnatione Dionysium Siculum, cum accusatum a Dione de multis et nefariis criminibus, tum testimonio-convictum a Porticu, et pene alligatum Chimeræ; *liberavit, inquam, eum Aristippus*, asserens multis eum cruditis benignum fuisse in suppeditanda pecunia. Discedentes verò unà a tribunali pervenimus ad supplicii locum. Ibi verò licuit, ô amice, et audire et videre multa et miserabilia. Nam audiebatur simul et flagellorum sonus, et assatorum in igne ejulatus, et tormenta, et collaria, et rotæ; et Chimera dilacerabat, et Cerberus dilanians-vorabat; omnesque simul puniebantur, reges, servi, satrapæ, pauperes, divites, mendici; et pœnibat omnes facinorum. Spectantes verò etiam agnovimus eorum quosdam, nempe, quotquot erant e nuper mortuis: illi verò occultabant sese, et avertabantur. Si verò aspicerent nos, erat ill quiddam servile admodum et adulatorium; et hoc, cum-fuissent in vita, quàm putas, sævi et fastuosi?—Dimidium quidem malorum remittebatur pauperibus, et interquiescentes rursus puniebantur.

8. Vidi equidem et fabulosa illa, Ixionem, et Sisyphum, et Tantalum Phrygem miserè se habentem; et terrâ genitum Tityum: ô Hercules, quantum! jacebat enim occupans totius agri spatium. Prætergressi verò et hos, irrampimus in campum Acherusium; ibique invenimus semideosque, et heroïnas, et aliam mortuorum turbam, distributam in gentes et tribus; hos quidem vetustos quosdam, et situ obsitos, et, ut ait Homerus, *EVANIDOS*;

alios verò juveniles, et firmos, ipsosque maximè ex Ægyptiis, vim propter conditura. Erat sanè quiddam non facilè admodum quemque eorum dignoscere; sunt enim omnes prorsus sibi-mutuò similes, nudatis, quippe, ossibus: at eos, vel diu contemplantes, vix tandem agnoscebamus. Jacebant verò, alii super alios, obscuro, et indistincti, et nil jam retinentes eorum quæ apud nos pulchra habentur. Quare, sceletis plurimis in eodem-locò jacentibus, et similibus sibi invicem omnibus, et terrificum cavumque quiddam tuentibus, dentesque nudos ostendentibus, dubitabam apud me, quonam-signo discernere Thersitem a pulchro Nireo, aut mendicum Irum a rege Phæacum, aut Pyrrhiam coquam ab Agamemnone. Nil etenim veterum notarum adhuc ipsis permansit, sed ossa erant similia, obscura, et titulis-carentia, et quæ jam a nemine dignosci poterant.

9. Vita igitur hominum videbatur mihi, ista spectanti, similis esse pompæ cuidam longæ: Fortuna verò choro præesse, et disponere singula, accommodans pompam-agentibus diversos variosque habitus. Fortuna etenim hunc recipiens regaliter instruxit, tiaramque imponens, et satellites tradens, et caput ejus diademate coronans: alii verò induebat servi habitum: hunc verò ornabat, ut pulcher esset; illum autem instruxit deformem et ridiculum: opinor enim oportere spectaculum omnigenum, sive varium, esse. Sæpe verò mutabat habitus quorundam in media pompa, non sinens eos ad finem pompam usque-agere, ut primò instructi fuerant, sed vestes mutans cogebat Cræsum assumere servi et mancipii habitum: Mæandrium verò, eò usque inter servos procedentem, Polycratis tyrannide mutatâ-veste induit, et aliquantisper tantum sinebat eum uti habitu regali. Postquam verò pompæ tempus præterit, tum unusquisque vestitum reddens, et habitum cum ipso corpore exuens, fit qualis erat prius, nil differens a vicino. Quidam verò præ ignorantia, cum fortuna adstans ornatum repetit, ægrè ferunt quidem, et indignantur, quasi propriis quibusdam privati, ac non ea reddentes quibus ad exiguum solummodo tempus utebantur. Opinor verò te sæpe vidisse et tragicos hosce rerum in scena actores, factos modò quidem Creontas, modò verò Priamos aut Agamemnonas, pro necessitatibus dramatum (i. e. prout fabulæ postulant). Et idem actor, etiamsi fortè paulò ante graviter admodum imitatus-fuerit personam Cecropis, aut Erecthei, paulò tamen post, a poeta jussus, servus prodit. Fabulâ verò jam finem habente, unusquisque eorum exuens auratam illam vestem, et deponens larvam, et descendens a cothurnis, obambulat pauper et humilis, non ampliùs nominatus Agamemnon filius-Atrei, neque Creon Mæcæci, sed Polus Suniensis filius Chariclis, vel Satyrus Marathonius Theogitonis.—Tales sunt etiam res mortalium, ut tunc mihi videbantur spectanti.

10. PHIL. Dic mihi, ô Menippe, qui in terris habent sumptuosâ hæc et excelsa sepulchra, et columnas, et imagines, et inscriptiones, nihilne honoratiores sunt apud eos (scil. inferos) quàm un-

bræ privatorum? MEN. Heus tu! nugaris; si enim vidisses Mausolum ipsum, Carem illum dico sepulchro celebrem, probè scio, quòd non desineres ridere; ita humiliter abjectus-fuerat alicubi in occulto loco, in cætero vulgo mortuorum latens. Videtur mihi tantummodo frui monumento, in quantum degravatus-erat tanto onere oppressus. Postquam enim, ô amice, Æacus demensus-fuerit unicuique locum (dat verò non plus pede, ad-maximum) necesse-est decumbere contentum, et ad mensuram contractum. Multò verò, opinor, magis rideres, si vidisses nostros reges et satrapas mendicantes apud ecs, et præ inopia aut salsamenta-vendentes, aut primas literas-docentes, et a quolibet contumeliis-affectos, et in malam percussos, vilissima tanquam mancipia. Ego itaque, Philippum Macedonem conspicatus, non potui meipsum continere. Monstratus verò erat mihi in angulo quodam putres, sive infirmos, calceos mercede sanans (*i. e. sarciens*). Licuit verò videre et alios multos in triviis mendicantes; Xerxes dico, et Darios, et Polycrates.

11. PHIL. Incongrua narras, et propemodum incredibilia, de regibus. Quid verò Socrates agebat, et Diogenes, et si quis est alius-sapientum? MEN. Socrates quidem etiam illic obambulat redarguens omnes; versantur verò cum eo Palamedes, et Ulysses, et Nestor, et si quis est alius loquax mortuus. Crura quidem adhuc inflata-erant ei, et tuebant ex haustu-veneni. Diogenes autem optimus habitat-juxta Sardanapalum Assyrium, et Midam Phrygem, et alios quosdam sumptuosos. Audiens verò ipsos plorantes, et veterem fortunam recensentes, ridetque, et delectatur, et, jacens plerumque supinus, cantat asperâ admodum et immiti voce, suppressens ejulatus eorum; adeò-ut viri, Diogenem non ferentes, discrucientur, et de sede mutandâ dispiciant.

12. PHIL. Hæc quidem satis enarrasti.—Quòdnam verò erat decretum illud, quod initio dixisti ratum-fuisse contra divites. MEN. Bene submonuisti; non enim novi quomodo, cum-proposuissem dicere de hoc, procul aberravi ab ejusdem mentione. Commorante enim me apud illos, magistratus proponebant concionem de rebus publicè conducentibus. Cum-viderem igitur multos concurrentes, commiscens memet mortuis, eram et ipse statim unus ex concionariis. Agitata-sunt igitur et alia multa: postremò verò illud de divitibus. Postquam enim iis multa et atrocía objecta fuissent, violentia, scil. et jactantia, et superbia, et injustitia, tandem quidam ex demagogis assurgens hujusmodi legit decretum.

### DECRETUM.

“ QUANDOQUIDEM Divites in vita perpetrant multa et illicita, rapientes, et vim-inferentes, et omni modo pauperes despicientes: VISUM-EST Senatui Populoque *Inferno*, corpora eorum, cum mortui-fuerint, puniri, quemadmodum et aliorum scelestorum; animas verò remissas sursum in vitam dimitti in

“ asinos, donec transegerint quinque et viginti myriadas annorum  
 “ in tali *statu*, asini renati ex asinis, et onera ferentes, et agitati a  
 “ pauperibus. At, reliquo deinde *tempore*, licere illis mori.”——  
 “ Dixit sententiam *hanc* Calvarius *filius* Aridelli, patriâ Macinen-  
 “ sis, e tribu Exsanguanâ.”——Decreto hoc lecto, magistratus qui-  
 dem suffragiis confirmabant, plebs verò manus protendebat, et  
 fremitu Proserpina, et latravit Cerberus. Sic enim quæ *decreta*  
*ibi* leguntur perfecta fiunt, et rata.

13. Hæc tibi quidem sunt quæ in concione *agitata* fuere. Ego  
 verò aggressus Tiresiam, cujus rei gratiâ veneram, et, narrans ei  
 omnia *mibi* *difficilia*, supplicabam eum, ut diceret mihi, qualem  
 putabat optimam vitam. Ille verò ridens (est autem vetulus quis-  
 piam cæcus, pallidusque, gracilique voce), “ O fili, inquit, novi  
 “ quidem causam perplexitatis tuæ, quòd profecta sit a sapienti-  
 “ bus illis, non eadem inter-se sentiendibus. Sed non fas est re-  
 “ spondere tibi; interdictum enim est a Rhadamantho. Nequa-  
 “ quam, (aiebam) ò patercule, sed dicit, et ne negligas me  
 “ oberrantem in vita, teipso cæciorem.” Ille verò, abducens me,  
 et abstrahens procul *ab aliis*, et leniter inclinans ad aurem, inquit,  
 “ *Vita idiotarum*, sive privatorum, est *optima et prudentissima*.  
 “ Quare, desistens a dementia tractandi sublimia, et speculandi  
 “ fines et principia, respuensque vafros hosce syllogismos, et du-  
 “ cens talia *omnia* nugas, hoc solum venaberis e tota *re*, nempe,  
 “ *Quomodo, rectè dispositis presentibus, percurras vitam ridens ple-*  
 “ *rumque, et de re nullâ sollicitus.*” Sic locutus prorupit iterum in  
 pratam asphodelo-censitum.

14. Ego verò (serum enim jam erat), “ Age, (inquam) ò Mi-  
 “ throbarzane, quid cunctamur, et non abimus rursus in vitam?”  
 Ille verò ad hæc, “ Confide, (inquit) ò Menippe; ostendam enim  
 “ tibi brevem et facilem viam.” Et abducens me in regionem  
 quandam reliquâ obscuriorem, et procul manu ostendens sub-ob-  
 scurum et tenue quoddam lumen, quasi per rimam influens, “ Illud  
 “ (inquit) est Trophonii templum, et illinc descendunt Beotii.  
 “ Hæc igitur ascendito, et statim eris in Græcia.” Ego verò ga-  
 visus *opus* dictis, et Magum amplexus, agrè admodum per fauces  
 sursum repens, nescio quomodo, in Lebadia sum.

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## DIALOGUS XXXIII.

### CHARON, SIVE SPECULANTES.

MERC. QUID rides, ò Charon? aut, cur, relicto navigiò, hæc  
 ascendisti in hanc *nostram* lucem, nequaquam assuetus rebus mor-  
 talium intervenire? CHAR. Cupiebam, ò Mercuri, videre qualia  
 sunt in vita, et quid faciunt homines in eadem, aut quibus privati

plorent omnes, qui descenderunt ad nos: nemo enim eorum traiecit sine lachrymis. Ego etiam igitur, ut juvenis ille Thessalus, cum petissem a Dite, et ipsum *me* esse navigii desertorem in unum diem, ascendi in lucem. Et mihi videor opportunè incidisse in te: bene enim novi, quòd unà circumiens me peregrinum duces, et ostendes singula, ut qui-nôris omnia. MER. Non otium est mihi, ô portitor: abeo enim Jovi supero administraturus aliquid rerum humanarum. Est verò ille ad iram præceps, et vereor ne, caligini tradens, sinat me morantem esse totum (*i. e. in totum*) vestrum; aut pede corripuens et me, ut nuper Vulcano fecit, deiciat a limine cælesti, ita ut *superis* risum præbeam, et ipse claudicans pœcillatorem-agendo. CHAR. Negliges ergo me in terra frustra errantem; idque cum sis socius navalis, et scdalis, et negotiorum collega? Et sanè, ô Maiæ filii, deceret te meminisse istorum, *nempe*, quòd nunquam jusserim te aut exhaurire *sentinam*, aut remigem esse: sed tu, humeros habens adeò validos, stertis porrectus in foro; aut, si offenderis garrulum quem mortuum, confabularis-cum illo per totum trajectum: ego verò senex, remunerumque trahens, solus remigo. Sed, per patrem tuum, ô charissime Mercuriole, ne me deseras; exponito verò omnia in vita, ut redeam aliquid etiam conspicatus. Nam, si me reliqueris, nîl differam a cæcis. Sicuti enim illi in tenebris lapsantes titubant, sic tibi et ego contra hallucinor ad lucem. At, ô Cyllenie, concede *illud* mihi beneficii in-perpetuum memori-futuro. MER. Erit hæc res causa mihi plagarum. Video itaque jam-nunc mercedem *hujus* circumductionis non futuram nobis prorsus sine-tuberibus. Obsequendum tamen; quid enim quis agat, cum urgeat amicus quispiam? Est quidem igitur, ô portitor, impossibile te omnia sigillatim accuratè videre: *hoc* enim foret multorum annorum mora. Tum (*si tantam fecero moram*) oportebit me præconis-voce-publicari, tanquam a Jove fugitivum: prohibebit verò *hæc res* et ipsum te peragere munia mortis, longo tempore mortuos non traducentem, et Plutonis imperium detrimento-afficiet. Et stomachabitur publicanus Æacus, ne vel obolum lucrificiens. Hoc verò jam dispiciendum est, *scil.* quomodo rerum capita videas.

2. CHAR. Excogitato ipse, ô Mercuri, optimum-factu. Ego autem, peregrinus cum sim, nil eorum novi *quæ geruntur* in terra. MER. In summo quidem, ô Charon, opus-esset nobis excelso quopiam loco, ut omnia exinde videas. Si verò tibi esset possibile in cælum ascendere, non laborarem; accuratè enim omnia despectares e speculâ. Quum verò non fas est te semper versantem-cum umbris in Jovis regiam ascendere, tempus est nobis circumspicere excelsum quempiam montem. CHAR. Nôsti, ô Mercuri, quæ ego solitus-sum vobis dicere, cum navigaremus? Cum enim ventus ingruens obliquo incumberet velo, et fluctus altè tolleretur, tunc vos quidem, præ imperitia, jubetis velum contrahere, aut remittere aliquantulum pedis, aut cum vento simul-decurrere. Ego autem vos otium agere moneo, *me* etenim ipsum scire *factu-potiora*. Si-



militer verò facito *nunc* et tu, gubernator cum sis, quicquid rectum esse putas. Ego verò, ut vectoribus *est* lex, tacitus sedebo, in omnibus tibi jubenti obtemperans. MER. Rectè dicis; ipse enim videro quid *sit* faciendum, et sufficientem invenero speculam. Num igitur idoneus *est* Caucasus, an Parnassus *cum sit* altior, an utroque *editior* Olympus ille? Et quidem, in Olympum suspiciens, recordatus sum cujusdam non inutilis *consilii*: necesse est autem te etiam quodammodo simul-laborare et obsequi. CHAR. Impera; obsequar enim *in omnibus* quotquot *sunt mihi* possibilia.

3. MER. Homerus poeta dicit Aloçi filios, duos et ipsos, puerosque adhuc, olim voluisse evulsam e fundamentis Ossam Olympo superimponere, et Pelion dein' ipsi Ossa, putantes *se* habituros idoneam hanc scalam, et in cælum ascensum. Adolescentuli igitur illi (impii enim erant) pœnas luerunt. Quare verò non et ipsi nos (non enim molimur hæc in perniciem Deorum) ad eundem modum extruimus *aliquid*, involvendo montes alios-super alios, ut ab altiore *specula* accuraviorem habeamus prospectum? CHAR. Et poterimus, ô Mercuri, duo *tantum* cum-simus, Pelium tollentes aut Ossam, superimponere *ealem aliis*? MER. Quare non, ô Charon? An existimas esse nos ignaviores infantulis illis, idque Dii cum-simus? CHAR. Non; sed res mihi videtur habere incredibilem quandam operis magnitudinem. MER. Non-injuriâ *tibi ita videtur*; rudis enim es, ô Charon, et minimè rebus-poeticis versatus. Nobilis verò Homerus statim nobis cælum scansile reddidit ex versibus duobus, eo-modo congestis facilè montibus. Et miror quèd hæc tibi videantur prodigiosa esse, nempe cum-nôris Atlantem, qui, unus cum-sit, fert cælum ipsum sustinens nos omnes. Forsan autem audisti et de fratre meo Hercule, ut olim supponens-seipsum oneri successerit illi ipsi Atlanti, et paulisper levavit *eum* pondere. CHAR. Audivi et hæc. Tu verò, ô Mercuri, et poëta videritis, an sint vera. MER. Verissima, ô Charon; atque enim cujus *rei* gratiâ mentirentur sapientes viri?—Quare, primùm vectibus sublevemus Ossam, ut monet versus, et architectus Homerus: *at super Ossam* posuere *Pelion e lutosum*.—Videsne, quàm facile simul et poeticè effecerimus? Agè igitur, conscensâ *hac mole* videam, an vel hæc sufficiant, an superstruere adhuc oportebit.—Papæ! sumus adhuc infra in cæli radicibus: nam ab oriente vix apparent Ionia et Lydia; ab occidente verò non amplius Italiâ et Sicilia; porrò a septentrione ea *loca* solummodo *que sunt* juxta has *proximas-partes* Istri; indeque (*scil. a meridie*) Creta *quantaxat* non conspicuè admodum. Transmovenda *est* nobis, ut videtur, et Oeta, ô portitor; deinde Parnassus super omnes. CHAR. Ita faciamus; vide solam ne reddamus opus *hoc* gracilius, sursum producentes ultra fidem; et dein', deturbari cum ipso, acerbam experietur Homeri architecturam, capitibus *quippe* contusis. MER. Bene-sis animo; omnia enim tutè *se* habebunt: transpone Oetam, adve haur ex Parnassus. Eui iterum conscendam Bene habet; video omnia. Ascendito jam et tu. CHAR. Porriga manum, ô

Mercuri; nam ascendere facis me non parvam hanc fabricam. MER. O Charon, si quidem vis omnia videre, utrumque non licet, *nenpe*, et tutum esse, et spectandi studiosum. Sed prehende dextram meam; et cave ne pedem-ponas in lubrico. Euge! ascendisti et tu. Et, quoniam biceps est Parnassus, sedeamus occupantes alterum uterque verticem. Tu verò mihi jam in orbem (*i. e. undique*) circumspiciens speculari omnia.

4. CHAR. Video terram plurimam, et lacum quendam magnum circumfluentem, et montes, et fluvios Cocyto et Pyriphlegethonte majores; et homines omnino parvos, et quædam ipsorum latibula. MER. Urbes sunt illæ, quas tu latibula esse arbitraris. CHAR. O Mercuri, nōstin' quàm nil effectum sit nobis? Sed frustra transmovimus Parnassum *cum ipsa* Castalia, Oetamque, et alios montes. MER. Quamobrem? CHAR. Video ego nihil perspicuè e sublimi. Volebam autem videre non solùm urbes montesque ipsos, ut in tabulis *geographicis*, sed ipsos *etiam* homines, et quæ faciunt, et quæ dicunt; sicut cum primùm occurrens vidisti me ridentem, et interrogabas me, quid riderem? Auditâ enim *ridiculâ* quâdam *re*, delectabar supramodum. MER. Quid verò erat hoc? CHAR. Ad cœnam, opinor, *quispiam* vocatus ab amico quodam, "*Maximè, inquit, veniam in crastinum diem;*" et, inter *hec* verba, tegula tecto delapsa, nescio *an* aliquo movente, interemit eum. Ridebam igitur, *homine* promissum non præstante. Censeo verò et nunc descendendum, ut meliùs videam et audiam. MER. Quietus esto; medebor enim ego tibi et huic *rei*, et brevi *te* reddam perspicacissimum, sumpto ad hoc etiam ab Homero incantamento quodam. Et, postquam versus recitavero, memento non amplius hallucinari, sed apertè tueri omnia. CHAR. Dic modò. MER. *Abstuli verò caliginem oculis, quæ priùs inerat, ut bene dignoscas sive Deum sive hominem.* CHAR. Quid est? MER. Jamne vides? CHAR. Mirificè! Cæcus erat Lynceus ille, quâ *collatus* ad me: quare tu, quod superest, prædoceto me, et respondeo interroganti. Sed *vin' tu, ut* ego etiam interrogem te juxta Homerum, ut intelligas neque ipsum me esse negligentem *carminum* Homeri? MER. Et unde possis tu scire aliquid illius, cum sis nauta semper, et remex? CHAR. Vidèn'? Opprobrium est hoc in artem *meam*: ego verò, cum *illum jam* mortuum trajicerem, multa decantantem audiens, etiamnum nonnulla memini. Et sanè tempestas non parva tunc nos deprehendit. Cum enim cœpit canere navigantibus carmen quoddam non admodum faustum (*in quo descriptum erat*), "*Quomodo Neptunus coegit nubes, et excitavit procellas omnes, et turbavit pontum, injiciens tridentem, tanquam tory-*" nam quandam, et commiscens mare multis aliis *modis;*" cum, *inquam cœpit hec canere, tum e versibus (i. e. vi versuum ejus)* tempestas et caligo subito incumbens prepe-modum subvertit nobis navem. Quo tempore, et ille (*scil. Hæmerus*) nauseabundus evomuit plurima carmina *in ipsam* Scyllam et Charybdem, et Cyclopem (*vel potiùs unâ cum ipsa Scylla, &c.*). MER. Non

difficile ergo fuit retinere pauca tanto ex vomitu. CHAR. Dic itaque mihi, *Quisnam est ille crassissimus vir, strenuusque, ampliusque, supereminens homines capite et humeris latis?* MER. Est hic Milo ille e Crotone, athleta. Græci verò plaudunt ei, quòd taurum sublatum fert per medium stadium. CHAR. Et quanto, ô Mercuri, justius laudarent me, qui paulo post corripuens ipsum illum tibi Milonem in naviculam imponam, quum venerit ad nos luctâ superatus a morte adversariorum invictissimo, neque intelligens quomodo ipsum supplantet. Et tum sanè plorabit nobis, recordatus coronarum harum, plausûsque. Nunc verò, in admiratione habitus propter gestationem tauri, inflatus est. Quid igitur arbitrabitur? Anne eum expectare *se etiam moriturum aliquando?* MER. Unde ille recordetur mortis in tanto ætatis vigore? CHAR. Mitte hunc, paulo post præbiturum nobis risum, cum navigârit, non diutiùs valens tollere *vel culicem*, ne dum taurum.

5. Dic verò tu mihi istud, *Quisnam est ille alius augustus vir?* Non Græcus, ut videtur, ex habitu. MER. Cyrus, ô Charon, *filius Cambysis*, qui fecit imperium Medorum olim possidentium nunc esse Persarum. Et hic nuper debellavit Assyrios, et expugnavit Babylonem; et nunc videtur expeditionem parare in Lydiam, ut, capto Cræso, imperet universis. CHAR. Ubinam verò est et Cræsus ille? MER. Illuc aspice in magnam *illam arcem septam* triplice muro. Sardes sunt illæ. Et vidèn' jam Cræsum ipsum sedentem in solio aureo, cum Solone Atheniensi disserentem? Visne audiamus eos, quicquid etiam dicunt? CHAR. Maximè sanè.—CROES. "O hospes Atheniensis, (vidisti enim divitias meas, et thesauros, et quantum est nobis auri non-impressi, et cæteram magnificentiam) dic mihi quemnam omnium hominum putas esse felicissimum?" CHAR. Quid tandem dicet Solon? MER. Bono sis animo: indignum nil, ô Charon. SOL. "O Cræse, pauci quidem felices sunt. Ego, verò puto Cleobin et Bitona, sacerdotis filios, fuisse felicissimos omnium quos novi." CHAR. *Filios, nempe, illius ex Argis* dicit hic; illos nuper simul mortuos, postquam subeuntes matrem traxerunt in rheda usque ad templum. CROES. "Esto: habeant illi primum *locum* felicitatis. Quis verò fuerit secundus? SOL. Tellus ille Atheniensis; qui et bene vixit, et mortuus est pro patria. CROES. Ego verò, impudens, nonne tibi videor esse felix? SOL. Nondum novi, ô Cræse, nisi perveris ad finem vitæ; mors enim, et feliciter vixisse, usque ad finem, est certum indicium talium rerum." CHAR. Optimè, ô Solon! quòd non oblitus sis nostri, sed dignaris cymbam ipsam examen esse talium.

6. Sed quosnam illos emittit Cræsus, aut quid gestant in humeris? MER. Dicat lateres aureos Pythio, mercedem oraculorum, per quæ etiam peribit paulò post. *Est autem vir egregiè vatibus deditus.* CHAR. Splendidum istud, nimirum, quod refulget subpallidum, cum rubore, est aurum; nunc enim primùm vidi, continuò *de eo* audiens. MER. Istud, ô Charon, est celebre illud nomen, et

eius-gratiâ *tantopere*-pugnatur. CHAR. Atqui non video, quid boni insit ei, nisi hoc solum, quod gravantur qui idem ferunt. MER. Non etenim nôsti, quot bella *sint* propter hoc, et insidiæ, et latrocinia, et perjuria, et cædes, et vincula, et longinqua navigatio, et mercaturæ, et servitutes. CHAR. Propter hoc, ô Mercuri, quod non multum differt-ab ære! Novi enim æs, cum-exigam, ut nôsti, obolum a singulis vectoribus. MER. Ita sanè. At abundat æs; quare non admodum expetitur ab iis: metallici verò effodiunt hujus paululum *tantummodo* e magna profunditate. At tamen et hoc e terra *provenit*, sicut plumbum, et alia. CHAR. Narras obstinatam quandam hominum stultitiam, qui tanto amore amant rem pallidam gravemque. MER. At, ô Charon, Solon ille non videtur amare eam, ut vides; deridet enim Cræsum, et barbari *istius* jactantiam. Et, ut mihi videtur, vult ipsum interrogare aliquid. Auscultemus igitur.

7. SOL. “ Dic mihi, ô Cræse, num putas Pythium quid indigere lateribus hisce? CROES. Ita, per Jovem: nullum enim est ei Delphis tale donarium. SOL. Arbitraris igitur te Deum beatum reddere, si inter alia possideat et lateres aureos. CROES. “ Quidni? SOL. Narras mihi, ô Cræse, multam in cælo paupertatem, si oportuerit eos, *nempe, Deos*, mittere-qui-advellant aurum ex Lydia, si *quando* desiderent. CROES. Ubinam enim nascitur tantum auri, quantum apud nos? SOL. Dic mihi, num ferrum in Lydia nascitur? CROES. Non prorsus aliquid. SOL. “ Estis igitur indigi potioris *metalli*. CROES. Quomodo est ferrum melius auro? SOL. Discas, si, nil ægrè-ferens, respondeas. CROES. Interroga, ô Solon. SOL. Utrum meliores *sunt* qui servant aliquos, an qui ab iisdem servantur. CROES. Qui servant proculdubio. SOL. Num igitur, si Cyrus, ut quidam ferunt, adoriatur Lydos, facies tu exercitui gladios aureos, an *fuerit* ferrum tunc necessarium? CROES. Ferrum haud-dubiè. SOL. “ Et, nisi hoc comparaveris, aurum iverit ad Persas captivum. CROES. Bona verba, ô homo! SOL. Ne sanè sic fiant hæc, *precor*. Vidêris ergo confiteri ferrum *esse* præstantius. CROES. “ Jubesne ergo me consecrare Deo lateres ferreos; aurum verò retro rursus revocare? SOL. Neque indigebit ille ferro: sed, sive æs dicaveris, sive aurum, consecraveris quidem *id* possessionem aliquando, et prædam aliis, *scil.* Phœcensibus, aut Bœotiis, aut Delphis ipsis, aut latroni cuiquam tyranno: Deo verò parva est cura aurificum vestrorum. CROES. Oppugnas tu semper divitias meas, et invides.” MER. Non fert, ô Charon, Lydus iste libertatem *Solonis*, et verborum veritatem; sed pauper homo non trepidans, et liberè dicens quod-videtur, apparet ei res *prorsus* nova. Reminiscetur verò Solonis paulò post, quum oportebit ipsum captum sursum-agi a Cyro in rogum: nuper enim audivi Clotho perlegentem quæ cuique destinata-*sunt*. In quibus scripta fuere et hæc, “ Cræsum quidem a Cyro capiendum, Cyrum verò ipsum moriturum e Massagetide illa.” Videsne Scythicam

*illam, in equo albo equitantem?* CHAR. *Video, per Jovem.* MER. Tomyris est illa; et hæc, abscisso Cyri capite, injiciet *idem* in utrem sanguine plenum. Videsne verò et filium ejus, *scil. Cyri*, juvenem? Cambyses est ille. Regnabit hic post patrem, atque-inceptis-frustratus mille *modis* et in Libya, et Æthiopia, tandem insaniâ correptus, quòd-occiderit Apim, morietur. CHAR. *O res multo risu dignas!* At quis nunc eos *vel* aspicere sustineat, alios adeò despicientes? Aut quis crederet quòd, paulò post, hic quidem captivus erit; ille verò caput habebit in utre sanguinis.

8. Quis verò, ò Mercuri, est ille pallâ purpureâ substrictus, ille diademate *indutus*, cui coquus, pisce dissecto, tradit anulum, *In insula circumflua; gloriatur verò esse rex quipiam?* MER. Bellè parodiam-struis, ò Charon: sed Polycratem vides, Samiorum tyrannum, qui putat *se* esse fœlicem. Sed et hic ipse, proditus Orœtæ satrapæ a Mæandrio famulo *illo* assistente, palo-infigetur miser, excidens fœlicitate in temporis puncto. Audivi enim et hæc a Clotho. CHAR. Euge, ò Clotho! Fortiter, ò optima, absconde et ipsos et capita, et palis-infigito *eos*, ut cognoscant *tandem se* esse homines. In tantum verò tollantur, ut-pote ex altiori-*statu* graviùs casuri. Ego verò tunc ridebo, cum agnovero quem-que eorum nudum in navigio *meo*, ferentes neque vestem purpuream, neque tiaram, neque solium aureum.

9. Et horum quidem *res ita se* habebunt.—Vidên' autem, ò Charon, multitudinem illam; alios eorum navigantes, alios belligerentes, alios litigantes, alios terram-colentes, alios fœnerantes, alios mendicantes? CHAR. Video variam quandam turbam, et vitam tumultu plenam, et urbes eorum apam examinibus similes, in quibus quisque quidem proprium quandam habet aculeum, et vicinum pungit. Pauci verò quidam, veluti crabrones, agunt rapiuntque inferiorem *quemque*. At turba illa circumvolitans eos ex occulto, quinam sunt? MER. Spes, ò Charon, et timores, et amentix, et velebrates, et avaritix, et iræ, et odia, et similia. *Ex his* verò inscitia infra quidem commixta-est iis; et, per Jovem, odium etiam simul degit *cum* illis, et ira, et zelotypia, et imperitia, et perplexitas, et avaritia. Timer verò, et spes supra *eos* volitantes, ille quidem incidens territat aliquando, et trepidare facit; hæc verò, *venise*, spes, suspensæ supra caput, quando quis maximè putat *se* eas prehensurum, avolantes abeunt, linquentes illos inhiantes, *idem pascos* quod vides Tantalum etiam apud-inferos ex aqua patientem. Si verò oculos intenderis, aspicias Parcas etiam in alto fusum cui-que adnentes, unde contigit omnes suspendi e ñlis tenuibus. Videsne quasi quædam araneorum fila descendencia in unumquem-que a fuis? CHAR. Video tenue prorsus filum innexum ut-plurimum unicuique, hoc quidem illi, illud verò alii. MER. Ita, ò portitor: nam destinatum est illi interimi ex hoc *filo*, huic vero ex alio; et hunc quidem heredem-fieri illius, cujus filum est brevius; illum verò hujus rursus; implexus enim ille tale quiddam denotat. Viden' igitur omnes suspensos a tenui *filo*? Et hic quidem, sub-

tractus-in-altum, sublimis est, et paulò post, rupto lino, cum non amplius resistere poterit ponderi, decidens ingentem dabit sonitum: ille verò, paululum sublatus a terra, etiamsi cadat, jacebit sine-strepitu, ruinâ ejus vix a vicinis auditâ. CHAR. Hæc, O Mercuri, sunt prorsus ridicula.

10. MER. Non equidem potes, ô Charon, pro dignitate (*i. e. ut merentur*) dicere, quam sit ridicula; et præcipuè vehementia eorum (*i. e. hominum*) studia, et quòd ipsi in mediâ spe abeunt, ab optima morte abrepti. Sunt verò, ut vides, nuncii ejus ministrique permulti, epiali, et febres, et tabes, et peripneumonia, et gladii, et latrocinia, et cicuta, et judices, et tyranni: et nil omnino horum subit eos (*i. e. eorum mentes*) dum bene agunt (*i. e. prosperi sunt*). Cum verò dejecti-fuerint, tum illud iis in ore frequens est, *Ôhe, et, Væ, væ, et Hei mihi!* Si verò statim ab initio considerarent, quòd et ipsi sunt mortales, et quòd in vita, paululum hoc temporis peregrinati, abeunt, tanquam e somnio, relictis in terra omnibus (*si hæc considerarent*) et prudentius viverent, et mortui minùs angerentur: nunc verò sperantes in aeternum uti præsentibus, cum minister superveniens vocet et abducat eos illaqueans febre, vel tabe, tum indignantur ad abductionem, quia nunquam expectârunt se abreptos-fore ex iis terrenis bonis. Aut (*ut exemplum offeram*) quid, *arbitraris*, non faceret ille, *potius quam ædificaret*, qui studiosè domum extruit, et operarios urget, si certior fieret quòd illa (*scil. domus*) habeat sibi finem (*i. e. perficietur*) at ipsum, imposito jam tecto, decessurum, relictâ hæredi ejusdem fruitione, cum ipse miser ne vel cœnâri in ea? *Et porrò ille, qui quidem gaudet quòd uxor peperit sibi masculam prolem, et convivio-excipit amicos propter hoc, et imponit puero patris nomen, si hic, inquam, sciret, quòd puer septem annos natus obierit, num videtur tibi gavisurus propter eum natum? Sed causa falsi hujus gaudii est, quod spectat quidem illum alium in filio fortunatum, nempe, patrem athletæ qui vicerit in Olympicis ludis; non verò respicit vicinum efferentem filium ad rogam, neque novit a quali filo suspensus erat ipsi. Videsne verò illos qui litigant de finibus, quam multi sunt? Et hos qui coacervant opes, deinde verò, priusquam iis fruantur, avocatos ab incurrentibus nunciis et ministris illis, quos nominavi? CHAR. Video hæc omnia; et reputo apud me, quidnam in vita sit iis jucundum illud, vel quid sit istud, quo privati indignantur.*

11. Si quis itaque aspiciat eorum reges, qui videntur esse fœlicissimi, extra instabilitatem, et, ut dicis (*i. e. ut dici solet*) ambiguitatem fortunæ, invenient tristia plura jucundis, iis adhærentia, *scil. timores, et tumultus, et odia, et insidias, et iras, et adulationes; omnes enim reges versantur-cum his. Omitto luctus, et morbos, et affectus, planè dominantia ipsis ex æquo cum cæteris hominibus quoniam quidem tempus recensendi mala horum (scil. regum) esset idem ac tempus considerandi qualia sunt mala privatorum. CHAR. Libet igitur, ô Mercuri, tibi dicere, cuinam ho-*



mines mihi visi-sunt esse similes, totaque eorum vita. Jamne unquam vidisti bullas in aqua exsurgentes sub impetuose-desiliente aliqua scatebra? Illos dico inflatos tumores, e quibus spuma cogitur. Quædam igitur ex-iis *bullis* parvæ sunt, et statim ruptæ evanuerunt; aliæ verò diutius durant, et accedentibus ad eas aliis, ipsæ prorsus-inflatae in maximum attolluntur tumorem. At deinde quidem, et illæ *permagnæ* tandem penitus disruptæ sunt: non enim possibile est aliter fieri. Hæc est hominum vita. Flatu omnes tumefacti, hi quidem majores *sunt*, illi verò minores; et hi quidem habent momentaneam et fluxam inflationem; illi verò, simul ac constituti-sunt, *esse*-desierunt: necesse verò est itaque omnibus disrupti. MER. O Charon, assimilâsti tu *homines* nihilo deterius Homero *ipso*, qui foliis comparat eorum genus.

12. CHAR. Et vides, tales cum-sint, ô Mercuri, qualia faciant, et ut æmulentur inter se, contententes de imperiis, et honoribus, et possessionibus, quæ omnia oportebit ipsos relinquentes ad nos descendere, habentes unum *tantum* obolum. Visne igitur, quoniam sumus *in hoc* excelso-loco, ut vociferatus quàm maximè *possum* adhorter eos, “abstinere quidem a vanis laboribus, vivere “autem, semper habentes mortem ante oculos,” dicens, *O vani, quid solliciti-estis de his rebus? Desinite laborare, non enim vivetis in æternum. Nil-eorum quæ hîc splendida sunt sempiternum est; neque quisquam mortuus potuerit auferre secum aliquid eorum. Sed necesse quidem est eum abire nudum; domum verò, et agrum, et aurum, semper esse aliorum, et dominos mutare.*—Si inclamarem hæc et similia ipsis ex loco-unde-audiri possim, nōne putas vitam magnopere adjutam-fore, et *homines* futuros longè prudentiores? MER. O beate, non nōsti, quomodo ignorantia et error disposuerint eos; adeò ut aures jam possint ipsas aperiri ne vel terebro, obturârunt eas tam multâ cera, quemadmodum Ulysses fecit sociis, metu audiendi Syrenes. Quomodo igitur possint illi audire, etiãmsi tu clamando rumparis? Quod enim Lethe potest apud vos, idem hîc præstat ignorantia. At verò sunt pauci eorum qui non acceperunt ceram in aures, qui declinârunt in veritatem, acutè in res inspexerunt, et quales sint dijudicârunt. CHAR. Ergo inclamare velim *vel* illis. MER. Supervacaneum est dicere iis hæc quæ sciunt. Videsne ut absistentes a vulgo derident ea quæ fiunt, et nequaquam iis delectantur, sed apparent *vel* jam meditantés fugam a vita ad vos? Quippe odio-habentur *ab hominibus*, quòd redarguant eorum imperitiam. CHAR. Euge, ô generosi!—At sunt pauci admodum, ô Mercuri. MER. Sufficiunt vel hi.—Sed jam descendamus.

13. CHAR. Cupiebam, ô Mercuri, cognoscere unum adhuc (et, id mihi cum-ostenderis, expositionem *hanc* perfectam feceris) *nempe*, videre-corporum repositoria, ubi defodiunt *eadem*.—MER. Vocant talia, ô Charon, monumenta, et tumulos, et sepulchra. Sed vidên’ aggeres illos ante urbes, et columnas, et pyramidas? Illa omnia sunt eadaverum receptacula, et corporum reconditoria.

CHAR. Quid ergo illi coronant saxa, et unguento inungunt? Alii verò, constructo rogo ante tumulos, et effossâ foveâ quâdam, adolentque sumptuosas illas cœnas, et infundunt vinum mulsumque, ut conjicio, in foveas? MER. Nescio, ô portitor, quid hæc sunt ad eos qui in orco sunt. Credunt verò, umbras remissas ab inferis cœnare quidem ut-cunque iis possibile est, circumvolitantes nidorem et fumum; bibere verò mulsum e fovea. CHAR. Illosne adhuc bibere aut edere, quorum calvaria sunt aridissimæ? Atqui ridiculus sum hæc tibi dicens, qui quotidie eos deducis. Nosti itaque tu, an semel subterranei facti possint amplius redire. Quin et ego, ô Mercuri, paterer prorsus ridicula, non paucis negotiis occupatus, si oporteret me non solum deducere eos, sed etiam reducere rursus, postquam biberint. O stulti præ amentia! nescientes quantis terminis res mortuorum et vivorum discretæ sunt, et quales sunt res apud nos, et quòd. *Et tumulo carens vir, quiq; sortitus est tumulum, pariter mortuus est. Irus verò, imperatorque Agamemnon, sunt in eodem honore. Puer autem Thetidis pulchricomæ est æqualis Thersite. Omnes verò sunt pariter caduca capita mortuorum, nudique aridique per asphodelo-consitum pratium.* MER. O Hercules, quam multum Homeri exhauris! Sed, quoniam submonuisti me, volo ostendere tibi sepulchrum Achillis. Videsne illud ad mare? Illud quidem est Sigæum Trojanum: ex-adverso verò sepultus est Ajax in littore Rhæteo. CHAR. Non magna, ô Mercuri, sunt monumenta.

14. Ostende jam mihi urbes illas insignes, de-quibus infra audimus, nempe, Ninum Sardanapali, et Babylonem, et Mycenas, et Cleonas, et Ilium ipsum. Memini enim quòd trajeci illinc plurimos, adeò ut per decem totos annos ne navim subduxerim, neque scapham recreârim. MER. Ninus quidem, ô portitor, jam eversa est, et nullum ejus vestigium adhuc reliquum manet; nec dicere possis, ubinam unquam fuit. Illa verò est tibi Babylon, illa bene turrita, illa circumdata magno manium ambitu; et ipsa non multò post exquirenda, ut jam Ninus. Pudet verò me monstrare tibi Mycenas, et Cleonas, et præcipue Ilium: bene enim novi quòd, cum-descenderis, præfocabis Homerum propter carminum magniloquentiam. At olim quidem fortunatæ erant hæc urbes: nunc verò interierunt et ipsæ. Moriantur enim, ô portitor, et urbes quemadmodum homines; et, quod est incredibilius, tota etiam flumina. Ergo Inachi ne vel monumentum adhuc restat in Argo. CHAR. Vah, quæ laudes, Homere, et quæ nomina! Ilium Sacrum, et latas-vias habens, et pulchrè structæ Cleonæ.

15. Sed, inter sermones nostros, quinam sunt illi bellantes, aut cujus rei gratiâ occidunt se mutuò? MER. Argivos vides, ô Charon, et Lacedæmonios, et Othryadem imperatorem illum semi-mortuum inscribentem trophæum sanguine suo. CHAR. Quæ verò de re bellum est iis, ô Mercuri? MER. De eo ipso agro in quo pugnant. CHAR. O amentiam! qui non sciunt quòd, etiam si eorum unusquisque possideat totam Peloponnesum, vix tamen acceperit

spatium pedale ab Æaco. Colent verò agrum hunc aliàs alii, sæpe aratro revellentes trophæum *illud* e scdibus. MER. Hæc quidem ita se habebunt. Nos verè jam descendentes, et rursus bene disponentes montes *bosce* in locum *suum*, discedamus, ego quidem ad quæ missus-sum, tu verò ad navigium; veniam verè tibi paulò post, et ipse mortuos-deducens. CHAR. Bene fecisti, ô Mercuri; semper scribêris beneficus: profeci *enim* quodammodo per te *in hac* peregrinatione.

O quales snt res infelicium hominum! *nempe*, reges, lateres aurei, hecatombæ, pugnæ. Nulla verò *habetur* Charontis ratio.



# DIALOGORUM LUCIANI

## SAMOSATENSIS.

### LIBER II.

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## DIALOGUS I.

### DE SOMNIO : SEU, VITA LUCIANI.

**N**UPER quidem desieram in ludos ire, cum-essem etate jam adolescens. Pater verò dispiciebat, cum amicis, quid insuper doceret me. Doctrina itaque videbatur plerisque indigere, et labore multo, et tempore longo, et sumptu non exiguo, et fortunâ splendidâ; nostras autem *res* et tenues esse, et postulare subitum quoddam subsidium. Si verò didicissem artem aliquam *ex* mechanicis hisce (*ut vocantur*) primùm quidem *me* ipsum statim habiturum sufficientia *alimenta* ab arte, et non-diutiùs fore domi-pastum, cum-essem tam-ætate-provectus: non multò verò post *me* etiam exhilaraturum patrem, semper referendo quod-proveniret *ex industria mea*. Caput igitur secundæ deliberationis proponebatur; *nempe*, quænam *esset* optima ars, et facillima ad-discendum, et viro libero digna, et promptum habens apparatus-sumptum, et sufficientem proventum. Alio igitur aliam laudante, ut quisque habuit (*i. e. affectus erat*) vel *ex privata-sententia*, vel experientia, pater, conversis-oculis ad avunculum (avunculus enim *meus* a matre *tum* aderat, existimatus optimus esse statuarius, et lapidum expolitor inter maximè celebres) “ Non fas (inquit) aliam artem prævalere, te præsentem; sed abducito hunc (commonstrans me) et assumptum doceto esse bonum lapidum opificem, et concinnatorem, et statuarium: potest enim vel hoc, feliciter *se* habens, ut nôsti, a natura.” Conjiciebat verò *ide* ludicris *a me confictis* e cera; cum enim dimissus-essem a præceptoribus, ceram abradens effingebam aut boves, aut equos; aut, per Jovem, et homines;

*ilque consimiliter satis, ut patri videbar; propter quæ accipiebam quidem plagas a præceptoribus. Tunc verò etiam hæc laudi erant in indolem meam; et concipiebant omnes bonam de me spem, utpote qui artem brevi discere-futurus essem, ex illâ fingendi facultate. Videbatur igitur simul dies idoneus arti auspicandæ, et ego traditus-eram avunculo, non admodum, per Jovem, eâ-re gravatus: sed videbatur mihi ars illa habere et lusum quendam non injucundum, et ostentandi-occasionem apud æquales meos, si conspicerer et Deos sculperere, et parvas quasdam imagines fabricare, cum mihi, tum illis quibus mallet. Et tunc primùm illud, ac incipientibus usitatum, contigit. Avunculus enim, dato mihi cælo quopiam, jussit me leniter attingere tabulam in medio jacentem, addens tritum illud, *Initium bonum est dimidium omnis operis.* Duriùs verò impingente me præimperitia, tabula quidem est fracta. Ille verò ægre-ferens, et arripiens scuticam quandam prope jacentem, iniitavit me non mansuetè, neque hortativo-more, adeo ut lachrymæ essent mihi artis præmium. Aufugiens igitur isthinc domum abeo, ululans continuò, et oppletus oculos lachrymis: et commemoro scuticam, et ostendebam vibices, et accusabam nimiam quandam avunculi crudelitatem, addens quòd fecerat hæc præ invidia, ne ipsum arte superarem. Matre verò indignatâ, et multùm fratri convitiatâ, postquam nox supervenit, dormiebam lachrymabundus adhuc, et totam noctem cogitabundus. At huc usque narrata sunt quidem ridicula et puerilia: audietis verò, ô viri, post hæc non ampliùs contemnenda, sed quæ poscunt auditores vel prorsus auscultandi-cupidos. Nam, ut dicam juxta Homerum, *Divinus Somnus venit ad me in quiete, benignam per noctem,* manifestus ita ut nil veritati deesset. Adhuc itaque, vel tantum post tempus, habitusque conspكتورum restant mihi in oculis, et vox auditorum insonans est (*i. e. insonat auribus meis*) erant omnia adedò manifesta.—*

2. Duæ mulieres manibus prehendentibus trahebant me, utraque ad seipsam, violenter admodum, et strenuè. Parum itaque *abfuit quin* discerperent me contendentes inter se: nam altera quidem jam superabat, et habuit propemodum me totum; jam verò rursus habebatur ab altera, Clamabant verò ambæ in se-invicem; hæc quidem, quasi illa vellet possidere me, suus utpote-qui-essem; at illa, quasi hæc frustra vendicaret sibi aliena. Erat quidem altera operaria, et virilis, et comam squalida, manus callo obducta, vestitu succincta, pulvere-marmoreo oppleta, qualis erat avunculus, quum lapides sculperet: et altera perquam facie-venusta, et habitu decora, et vestitu modesta. Postremò verò itaque, permittunt mihi judicare, utri earum mallet me-adjungere.

3. Dura verò et virilis illa sic prior locuta-est,—“Ego, chare fili, ars sum statuaria, quam heri discere cœpisti, et domestica tibi, et a familia tua cognata. Nam et avus tuus (addens nomen avi-materni) marmorarius fuit, et avunculi tui ambo, magno-pereque claruerunt per me. Si verò velis abstinere a nugis et



“ tricis hujus (alteram indicans) sequi verò et cohabitare mecum,  
 “ primùm quidem fortiter alère, et habebis humeros validos; eris  
 “ verò alienus ab omni invidia, et nunquam abibis in terram-ex-  
 “ ternam, relictâ patriâ, et familiaribus; neque laudabunt te  
 “ omnes propter verba. Ne verò averseris corporis *hujusce* fru-  
 “ galitatem, neque vestimenti sordes. Nam et Phidias ille, pro-  
 “ gressus ab hujusmodi *institiis*, spectandum-exhibuit Jovem, et  
 “ Polycletus Junonem fabricavit, et Myron laudatus est, et Praxi-  
 “ teles in admiratione-fuit. Hi igitur cum Diis adorantur. Si  
 “ verò ex eis unus factus-fueris, quomodo quidem non fies et ipse  
 “ celebris apud omnes homines? Exhibebis verò patrem *tuum*  
 “ æmulandum, reddes autem et patriam spectabilem.”—Talia,  
 atque his etiam plura, dixit Ars illa (*nempe, statuarie artis Dea*)  
 hæsitans, et barbarè-pronuncians omnia, studiosè verò admodum  
 connectens *verba*, et contendens mihi persuadere. Sed non ulte-  
 rius memini; pleraque enim jam effugerunt memoriam meam.

4. Postquam igitur finem fecit, incipit altera-in-hunc-ferme-mo-  
 dum.—“ Ego verò, ô fili, Doctrina sum; consueta jam, et nota  
 “ tibi, tametsi nondum me ad finem expertus-sis. Quanta itaque  
 “ bona quæsiveris marmorarius factus, hæc quidem jam-dixit.  
 “ Nihil enim eris quod non operarius fuerit (*i. e. nil nisi operarius*  
 “ *eris*) corpore laborans, et in hoc ponens totam vitæ spem; ob-  
 “ scurus quidem ipse, parvum et abjectum *lucellum* accipiens,  
 “ sententiâ humilis, reditu verò tenuis: neque *eris* amicis in-foro-  
 “ auxiliariis, nec inimicis formidabilis, nec civibus æmulandus;  
 “ sed unum illud, *nempe*, opifex, et e promiscua plebe unus; sem-  
 “ per formidans eminentem *quemque*, et colens dicere valentem,  
 “ leporis vitam vivens, et præda *ipse* potentioris. Si verò factus-  
 “ fueris etiam Phidias, aut Polycletus, et elaborâris mirabilia  
 “ multa, omnes quidem laudabunt artem, non erit verò *aliquis ex*  
 “ videntibus, si mentem habeat, qui optârit fieri tibi similis. Qua-  
 “ lisqualis enim fueris, censebere mechanicus *tantum*, et opifex,  
 “ et manibus-victum-quæritans. Si verò mihi obsequaris, primùm  
 “ quidem ostendam tibi opera multorum virorum antiquorum,  
 “ enarrans et gesta mirabilia, et sermones eorundem, reddensque  
 “ *te* (ut *ita* dicam) omnium peritum: et exornabo animum, quod  
 “ est *in-te* præcipuum, multis bonisque ornamentis, *nempe*, modes-  
 “ tiâ, justitiâ, pietate, mansuetudine, æquitate, prudentiâ, forti-  
 “ tudine, pulchrorum amore, appetitu erga honestissima. Hæc  
 “ enim sunt re verâ purus animi ornatus. Nil verò aut antiquum  
 “ aut nunc agendum latebit te: sed et mecum providebis quæ  
 “ opus-sunt; et, in-summa, brevì docebo te omnia et quotquot  
 “ divina sunt, et quot humana. Et qui nunc pauper *es*, filius ali-  
 “ cujus (*i. e. nescio cujus*) qui statuisti aliquid de arte ad eò illibe-  
 “ rali, eris paulò post æmulandus, et invidendus omnibus, *utpote*  
 “ honestatus, et laudatus, et propter optima æstimatus, et con-  
 “ spectus a præcellentibus genere et divitiis: indutus quidem  
 “ hujusmodi veste (ostendens suam, gerebat autem prorsus splen-

“ didam) magistratu verò, et primo loco honestatus. Et, si ali-  
 “ cubi peregrineris, nec ignotus eris, neque obscurus in terra  
 “ aliena; talia (*i. e. illustria adeò*) tibi addam insignia; *ita*-ut  
 “ unusquisque aspicientium, proximum tangens, monstrârit te  
 “ digito, dicens, *Hic ille est*. Si verò fuerit aliquid studio dignum,  
 “ et occupaverit amicos tuos, aut totam etiam civitatem, omnes  
 “ convertent oculos in te. Et, sicubi fortè dicas quid, ausculta-  
 “ bunt plurimi inhiantes, admirantes, et felicem-prædicantes te  
 “ *propter vim sermonum, et patrem tuum propter fortunam*. Quod  
 “ verò dicunt, *scil.* ‘quod quidam fiunt immortales ex homini-  
 “ bus,’ id tibi adjiciam. Si etenim decesseris ipse e vita, nun-  
 “ quam desines adesse eruditis, et versari cum optimis. Videsne  
 “ Demosthenem illum, cujus filium, *et quantum ego reddidi?*  
 “ Videsne Æschinem, qui filius fuit tympanistriæ? At tamen Phi-  
 “ lippus colebat eum per me (*i. e. meâ operâ*). Socrates verò, et  
 “ ipse educatus sub statuaria hac, quamprimum intellexit meliora,  
 “ et ab ea aufugiens transiit ad me, audîn’ ut ab omnibus decan-  
 “ tetur? Rejiciens verò tantos illos, talesque viros, et gesta splen-  
 “ dida, et orationes graves, et habitum decorum, et honorem, et  
 “ gloriam, et laudem, et sedes-primas, et potentiam, et imperia,  
 “ et celebrem-esse propter sermones, et beatum prædicari propter  
 “ prudentiam (*rejiciens, inquam, hæc*) induesque tuniculam sordi-  
 “ dam, et resumes habitum servilem, et habebis in manibus vectes,  
 “ et scalpra, et cæla, et malleos; deorsum in opus inclinatus, ab-  
 “ jectus *ipse*, et abjecta-affectans, et omni modo demissus; nun-  
 “ quam caput-erigens, nihil aut virile aut liberum cogitans, sed  
 “ providens quomodo quidem opera erunt tibi proportione con-  
 “ cinna, et speciosa, minimè verò sollicitus, quomodo eris ipse  
 “ concinnusque et ornatus; sed reddens teipsum saxis *ipsis* de-  
 “ spectiorem.”

5. Illâ hæc adhuc dicente, ego non expectans finem orationis,  
*sed*, assurgens, sententiam-tuli: et, relictâ deformi illâ et operariâ,  
 transivi ad Doctrinam, lætus admodum; et præcipuè, quum scu-  
 tica venit mihi in mentem, et quòd pridie statim infixerat plagas  
 non paucas mihi incipienti. Illa verò, deserta, primùm quidem  
 indignabatur, et manus complodebat, et dentibus infrendebat: pos-  
 tremò verò dirigit, et mutata est in saxum, quemadmodum audi-  
 mus de Niobe. Si verò passa-est incredibilia, ne diffidite *mihi*;  
 somnia enim mirifica *sunt*. Altera verò, ad me aspiciens, inquit,  
 “ Remunerabo igitur te *pro*-justitia, quòd rectè dijudicâris hanc  
 “ causam. Et jam adesto, ascende currum hunc (ostendens cur-  
 “ rum quendam alatorum quorundam equorum Pegaso similium)  
 “ ut videas qualia et quanta, non secutus me, ignoraturus eras.”  
 Postquam verò ascendi, illa quidem agitabat, et aurigabatur. Ego  
 verò sublatus in altum, et incipiens ab ortu, usque ad occidentem  
 contemplabar urbes, et gentes, et populos, quemadmodum Tripto-  
 lemus ille, seminans *et ipse* aliquid in terram. Non jam verò me-  
 mini, quid seminatum illud erat; sed hoc solum, quòd homines

ex imo suspicientes laudabant *me*, et *illi*, ad quos volatu perveneram, deducebant cum multa-laude. Postquam verò mihi ostendisset res tantas, et me illis laudantibus, reduxit iterum non-ampliùs indutum illâ ipsâ veste, quam avolans habui, sed videbar mihi redire pulchrè vestitus quispiam. Prehendens itaque et patrem *meum* stantem, et expectantem, ostendit ei vestitum illum, et me, qualis (*i. e. quàm pulcher*) venerim; submonuitque *eum*, qualia (*i. e. quàm iniqua*) propemodum statuissent de me.

6. Memini *me* hæc vidisse, cum-essem jam adolescens, perturbatum, ut mihi videtur, plagarum metu.—At, dum hæc narro, “O Hercules, (dixerit aliquis) quàm longum et judiciale est hoc somnium!” Tum succinuerit alius, “Hyemale est somnium, cum noctes sunt longissimæ; aut forsân trinociale, ut est et Hercules ipse. Quid ergo venit illi *in mentem*, ut nugaretur talia (*i. e. sic*) apud nos, et memoraret noctem puerilem, et vetera jamque obsoleta somnia; *omnis* enim frigida narratio insipida est. Num suspicatus est nos *esse* quosdam somniorum aliquorum interpretes?”—Non, ô bone: neque enim Xenophon enarrans olim somnium, ut videbatur ipsi, *nempe*, et *illud* in domo paterna, et cætera *deinceps* somnia, *nugari* voluit, *sive*, interpretandum quid proposuit. Nôstis enim quòd-enarravit visionem, non ut simulationem (*i. e. non quasi simulare, sive obscurum quid proponere vellet*) neque quasi conscius *se* nugari *in iis rebus*; et hoc, in bello et rerum desperatione, circumstantibus *jam* hostibus: sed narratio *illa* habuit et utile quiddam. Enarravi proinde ego hoc vobis Somnium, eâ gratiâ, ut adolescentes convertantur ad præstantiora, et Doctrinam amplectantur; et præcipuè, si quis eorum præ inopia malè-statuat, et ad pejora declinet, perdens ingenium non illiberale. Bene enim novi quòd et ille, cum-audierit narrationem *banc*, confirmabitur, proponens sibi *me* sufficiens exemplum, dum-considerat, qualis quidem cum-essem, prorupi *tamen* ad pulcherrima, et Doctrinam appetivi, nil pertimescens propter paupertatem tunc *urgentem*. Qualisqualis verò ad vos pervenerim, *adsum* obscurior nullo saltem statuario, etiamsi nil aliud.

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## DIALOGUS II.

### DEORUM CONCIO.

JUP. NE ampliùs, ô superi, susurretis, neque in angulos conversi in aurem alii-alii sermones communicetis, *utpote*-indignantibus, quòd indigni plurimi participes-sunt nobiscum convivii. Sed quoniam concilium concessum-est *vobis* de hisce *rebus*, apertè dicat unusquisque quæ sibi videntur, et accuset. Tu verò, ô Mercuri, promulga præconium, ex lege. MERC. Audi; tace. Quis ex per-

fectis Diis, quibus licet, vult verba facere? Consultatio verò est de inquilinis et hospitibus. MOM. Ego Momus, ô Jupiter, si permiseris mihi dicere. JUP. Præconium jam permittit; quare nil indigebis me (*i. e. meo permissu.*) MOM. Dico igitur, nostrum nonnullos atrocita facere, quibus non sufficit semet factos-fuisse Deos ex hominibus, sed putant se præstare nil magnum neque juvenile (*i. e. forte*) nisi reddiderint et pedisequos et famulos suos honore-pares nobis. Volo verò, ô Jupiter, te concedere mihi loqui cum libertate; neque enim alioqui possum. At nôrunt me omnes, quàm sum linguâ liber, quòd-que nil eorum reticebo quæ non decorè fiunt. Reprehendo enim omnia, et apertè dico quæ mihi videntur, neque timens quempiam, neque sententiam celans præ verecundiâ: quare plerisque et molestus videor, et naturâ calumniosus, cum-vocer ab iis publicus quispiam delator. Sed quoniam licet, et proclamatum-est, et tu, ô Jupiter, concessisti cum licentia loqui, dicam sanè nil reformidans.—Multi itaque, inquam, non contenti quòd participes-sint ipsi ejusdem nobiscum consessus, et quòd ex æquo epulentur (idque, cum-sint ex parte dimidia mortales) *hi, inquam*, subvexerunt insuper in cælum et ministros, et thiasi-sodales, et adscipserunt eos *Deorum numero*. Et nunc, æquè ac nos, cum portiones factâ distributione-possident, tum participes-sunt sacrificiorum; et hoc, ne-quidem persolventes nobis pensionem inquilinis-solvendam.—JUP. Dicitis, ô Mome, ænigmaticè nihil, sed dilucidè et apertè, addens et nomen. Nunc enim oratio tua in medium projecta-est; ita-est, ut multos assimulemus, et dictis *tuis* adaptemus aliàs alium. Oportet verò concionatorem-liberum nil tergiversari in dicendo.

2. MOM. Euge, ô Jupiter! quòd et cohortaris me ad linguæ libertatem. Facis enim hoc re verâ regiè et magnanimiter: quare dicam et NOMEN.—Generosissimus itaque Bacchus ille, semi-homo tantùm, nec a stirpe-materna Græcus, sed Cadmi Syrophœnicis, cujusdam mercatoris, nepos, quoniam immortalitate honestatus est, qualis quidem sit ipse, non dico, nec mitram, neque ebrietatem, neque incessum; omnes enim, opinor, videtis quàm naturâ mollis sit, et effæminatus; semi-insanus, et a summo-mane merum spirans. Hic verò *idem* adscivit nobis vel totam curiam, et, adducto choro suo, adest, et Deos fecit Panem, et Silenum, et Satyros rusticos quospiam, atque caprarios plerosque, homines saltatores, et formis monstrosos; quorum alter quidem (*nempe Pan*) cornua habens, et, quantum est a medio ad imum, capræ similis, et barbam profundam demittens, parum differt-ab hirco; alter verò (*scil. Silenus*) est senex calvus, simus nasum, vectus plerumque asino, Lydus, *inquam*, iste: Satiri verò sunt alii, auribus acuti, calvi et ipsi, et cornigeri (qualia cornua nascuntur hædis nuper natis) Phryges quidam. Habent verò omnes et caudas. Videtis quales nobis Deos facit generosus ille? *Anne*-deinde miramur, si homines nos contemnant, videntes ridiculos adeò et monstrosos Deos? Omitto verò dicere, quòd adduxit et mulieres duas,

alteram quidem ipsius amicam, *nempe*, Ariadnen (cujus et coronam astrorum choro annumeravit) alteram verò Icarji agricolæ filiam. Et, quod *est* maximè omnium ridiculum, ô Dii, adduxit et *ejusdem*, *nempe*, Erigones, canem; et hunc, ne puella doleret, ni in cælo haberet illum ipsius familiarem, quemque dilexit, catellum. Nõnne hæc videntur vobis contumelia, temulenti petulantia, et ludibrium?—Audite verò et alios (*i. e. de aliis*).

3. JUP. Dicas nihil, ô Mome, aut de Æsculapio, aut Hercule: video enim quò oratione rapiare. Hi enim, (*i. e. quod ad hos attinet*) alter quidem eorum sanat, et suscitatur *ægrotos* e morbis, et est *pretio-æqualis multis aliis*. Hercules verò, qui, *est* meus filius, emit immortalitatem laboribus non paucis. Quare ne eos accusato. MOM. Tacebo, ô Jupiter, tui gratiâ, multa habens dicenda. Atqui, si nil aliud, retinent adhuc ignis signa. Si verò liceret uti libertate-linguæ contra et teipsum, multa possem dicere. JUP. Et in me quidem *vel* maximè licet. Num igitur et me reum-agis peregrinitatis? MOM. Licet quidem in Creta audire non solum hoc, verùm dicunt et aliud quiddam de te; et ostendunt sepulchrum *tuum*. Ego verò neque illis credo, neque Ægiensibus *inter-Achaios*, qui dictitant te supposititium esse.—Quæ verò, opinor, oportere præcipuè reprehendi, hæc dicam. Tu etenim, ô Jupiter, mortalibus *fæminis* commixtus, et ad eas descendens in alias aliâ formâ præbuiisti principium taliu delictorum, et causam cur cætus noster nothis completeretur. Aded, ut metueremus nos, ne quis sacrificaret te deprehensum, cum taurus esses, aut quis aurificum te diffingeret, aurum cum esses; et pro Jove fieres nobis aut armilla, aut monile, aut inauris. At verò complexisti cælum semideis hisce; non enim aliter dicere-possim. Et quæ res est maximè ridicula, *est hæc quæ eveniet*, cum quis subito audierit, quò Hercules quidem exhibitus-est Deus; Eurystheus verò, qui ipsi imperabat, est mortuus; et *quòd propè se invicem sunt* templum quidem Herculis famuli, et Eurysthei domini ejus sepulchrum *tantum*. Et rursus, Bacchus quidem Thebis *est* Deus; consobrini verò ejus, Pentheus, Actæon, et Learchus, hominum omnium *sunt* miserrimi. Ex quo verò tu, ô Jupiter, semel aperuisti fores talibus *rebus*, et conversus-es ad mortales, imitati-sunt te omnes; et non solum mares, sed, quod est turpissimum, fæminæ etiam Deæ. Quis enim non novit Anchisen, et Tithonum, et Endymionem, et Jasonem, et cæteros! Quare volo hæc omittere: longum enim esset reprehendere *singula*.

4. JUP. Dicas nihil, ô Mome, de Ganymede: nam graviter-feram, si contristâris adolescentulum, convitia jactans in familiam *ejus*. MOM. Ergo non dixero de aquila, quòd et hæc in cælo est in sceptro regio considens, et solum-non nidificans super capite tuo, Deus esse existimatus. An omittemus et hanc, Ganymedis gratiâ? Sed Attis hic, ô Jupiter, et Corybas et Sabazius, unde, *inquam*, hi nobis sunt-accersiti; aut Mithres ille Medus, ille *gerens* candyn et tiaram, nec voce græcissans, adeo-ut non intelli-

gat, si quis *ei* propinet? Scythæ ergo et Getæ, hæc videntes horum *dedecora*, nobis longum valere jussis, immortales-faciunt *et ipsi*, et Deos suffragiis-creant quoscunque volunt, eodem modo quo et Zamolxis *ille*, servus cum-esset, adscriptus-est *Deorum numero*, nescio quomodo latens (*i. e. clam nos*). Et hæc sanè omnia, ô Dii, mediocria sunt. Tu verò, ô Ægyptie, caninum-habens-vultum, et linteis amicte, quisnam es, ô optime, aut quomodo, latrator-cum *sis*, Deus esse dignaris? Taurus verò hic Memphites, versicolor hic, quid *sibi* volens adoratur, et oracula-edit, et prophetas habet? Pudet verò me nominare ibidas, et simias, et hircos, et alia multo-magis ridicula, nescio quomodo ex Ægypto in cælum-confertim-intrusa. Quæ *numina* quomodo vos, ô Dii, sustinetis, videntes *eadem* adorari ex æquo, aut etiam magis quam vos *ipsi*? Aut quomodo tu, ô Jupiter, ferre-potes, postquam plantârint in te arietis cornua? JUP. Turpia hæc re verâ dicis de Ægyptiis. At tamen, ô Mome, pleraque eorum ænigmata (*sive mysteria*) sunt, et non omnino oportet *te* sacris-non-initiatum deridere *ea*. MOM. Prorsus igitur, ô Jupiter, opus-est nobis mysteriis, ut sciamus Deos *esse* Deos, canicipites verò canicipites.

5. JUP. Omitte, inquam, ea de Ægyptiis: aliâs enim de his per otium deliberabimus. Tu verò alios nominato. MOM. Trophonium, ô Jupiter, et, quod maximè angit me, Amphiloichum; qui, cum sit filius scelesti et matricidæ hominis, vaticinatur *tamen* generosus ille in Cilicia, mentiens plurima, et præstigiatores-agens pro obolis duobus. Tu igitur, ô Apollo, non ampliùs æstimaris, sed jam vaticinatur omnis lapis, et omnis ara, quæ perfusa-sit oleo, et coronas habeat, et homine præstigiatore abundet; quales *nunc dierum* sunt plurimi. Jam enim et Polydamantis athletæ statua medetur febricitantibus in Olympia, et Theaginis in Thaso, et sacrificant Hectori in Ilio, et Protesilao e-regione in Chersoneso. Ex quo verò tot facti sumus, profecit magis-perjurium, et sacrilegium; et, in summa, *homines* despexerunt nos, rectè facientes.—Atque hæc quidem *sunt quæ dicere volui* de nothis et adscriptitiis.—Cæterum ego, audiens jam multa etiam peregrina nomina *numinum*-quorundam neque apud nos existentium, neque omnino constare valentium, prorsus ô Jupiter, risui-indulgeo propter hæc etiam. Nam ubinam est illa multum celebrata Virtus, et Natura, et Fatum, et Fortuna, fundamento-carentia, et vana rerum vocabula, a philosophis, fatuis hominibus, excogitata? Et quanquam sint tumultuaria (*i. e. temere ficta*) ita *tamen* simplicibus *hominibus* persuaserunt, ut nemo velit nobis sacrificare, sciens, quòd, etiamsi obtulerit decem-millia hecatombarum, fortuna tamen faciet quæ-fato-decreta-sunt, et quæ destinata-sunt cuique a principio. Libenter ergo rogarem te, ô Jupiter, an alicubi videris Virtutem, aut Naturam, aut Fatum? Novi enim quod et tu audis *de his* in philosophorum scholis, nisi vel surdus quispiam es, adedò-ut non audias eos vociferantes. Habens multa adhuc dicenda, orationem sistam. Video enim multos mihi loquenti succensentes, et sibilantes; præ-



cipue eos quos perstrinxit verborum libertas. Tandem igitur, si vis, ô Jupiter, legam Decretum quoddam de hisce jam conscriptum. JUP. Lege. Non enim reprehendisti omnia absque-ratione; et oportet nos cohibere ex iis plurima, ne supra-modum fiant, (*i. e. crescant.*)

## DECRETUM.

*Bonâ fiat Fortunâ.*

6. CONCIONE legitimâ coactâ, septimo die mensis ineuntis, Prytanim-agebat Jupiter, et præsidebat Neptunus; præfectum-agebat Apollo, scribam agebat Momus Noctis-filius; et sententiam dixit Somnus.—QUONIAM peregrini multi, non solum Græci, verùm etiam Barbari, minimè digni nobiscum participes-esse civitatis hujusce, adscripti Deorum numero, nescio quomodo, Diique existimati, complevere quidem cælum, adeò-ut convivium nostrum sit plenum tumultuosâ turbâ multilinguium quorundam, et undique-collectorum: defecit verò ambrosia, et nectar, ita ut cotyla jam sit (*i. e. aestimatur*) minæ, propter multitudinem bibentium: aiii verò, præ arrogantia, expulsis veteribus verisque Diis, dignos-censent seipsos prima-sede, præter omnia patria (*i. e. contra mores patrios*) et volunt præponi nobis in terris; propter hæc omnia, VISUM ESTO Senatui Populoque Cælesti, concilium quidem cogi in Olympo circa solstitium hybernum; septem verò perfectos Deos eligi arbitros, tres quidem e veteri senatu qui fuit sub Saturno, quatuor verò ex duodecim, et inter eos Jovem. Ipsos verò hosce arbitros sedere, suscepto legitimo juramento per Stygem. Mercurium verò proclamando congregare omnes, quotquot volunt contribui in Deorum consessum. Illos autem venire, adducentes testes juratos, et indicia generis. Deinde verò coram-veniant hi sigillatim. Arbitri verò rem expendent, vel declarabunt eos esse Deos, vel ablegabunt ad sepulchra sua, et repositoria majorum. Si verò quis e non-probatis, et ab arbitris semel segregatis, deprehensus-fuerit in cælum ascendens, eundem in Tartarum præcipitari. Quemque verò exercere suam artem; et neque Minervam sanare, nec Æsculapium vaticinari, nec Apollinem solum præstare tam-multa; sed deligentem unum quiddam, vatem esse, aut citharædum, aut medicum. Edicere verò philosophis, ne fingant nova vocabula, neque nudentur de iis-quæ non nôrunt. Quotquot verò jam immeritò habiti-sunt-digni templis aut sacrificiis, simulachra quidem illorum everti; substitui verò, vel Jovis, vel Junonis, vel Apollinis, vel cujuspiam alterius; civitatem verò suam aggerere illis tumulum, et, pro ara, cippum erigere. Si verò quis simulaverit-se-non-audisse præconium, et noluerit venire ad arbitros, damnanto desertam ejus causam.—JUP. Hoc quidem est justissimum nobis Decretum, ô Mome; et, cuicumque ita videtur, protendat manum. Ita

verò potius fiat : novi enim quod complures erunt non protensa manu-suffragaturi. Sed jam quidem abite. Quum verò Mercurius præconium promulgaverit, venite afferentes, quisque, indicia manifesta, et demonstrationes claras, *nempe*, nomen patris, et matris, et unde, et quomodo factus-sit Deus, et tribum, et curiales. Ita ut, quicumque non exhibebit *hæc omnia*, nil curæ-erit arbitris? etiamsi quis in terris ingens habeat templum, et quamvis homines Deum esse arbitrentur.

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## DIALOGUS III.

### TIMON, SIVE MISANTHROPUS.

TIM. O JUPITER philie, et hospitalitæ, et sodalitæ, et domesticæ, et fulgurator, et jusjurandicæ, et nubicogæ, et grandisonæ, et si te quid aliud attoniti vocant poetæ; ac maximè, cum in metris hærent (tunc enim illis multi-nominis factus fulcis metri ruinam, et imples rythmi hiatum) ubinam tibi nunc magnistrepum fulgur, et gravifremum tonitru, et ardens, et candens, et terrificum fulmen? Hæc enim omnia apparent jam nugæ, et fumus planè poeticus, *nec quicquam* præter nominum fragorem. Illud autem tuum decantatum, et eminus-feriens, et promptum telum, nescio quomodo, penitus extinctum-est, et frigidum, retinens ne *vel* parvulam iracundiæ scintillam contra injuriosos. Quis itaque pejerare audientium heri extinctum citius ellychnium metueret, quam flammam cuncta domantis fulminis; titionem adeò quempiam vidère iis intentare, ut ex eo ignem quidem non formident, aut fumum; sed putent *se* accepturos hoc solum *incommodæ* vulnere, quòd maculâ-carbonariâ opplebuntur. Ita-ut propter hæc ausus-sit jam et Salmoneus ille tibi obtonare, non prorsus *justæ*-fiduciæ-expers, *se id impune ausurum, quippe*, contra Jovem adeo irâ-frigidum, *cum sit ipse* ad-facina promptus, et gloriosus vir. Quomodo enim *non faciat*, quandoquidem *tu* quasi sub mandragora dormis? qui neque perjerantes audias, nec injusta-agentes observes, sed lippias, et hallucineris ad ea-quæ patrantur, et auribus obsurdueris, quemadmodum senio-confecti. *Atqui ita te affectum esse credere par est*, quoniam, cum juvenis adhuc esses, et animo-acer, et ira vicens, plurima faciebas contra injustos et violentos; nec unquam erga eos inducias tunc agebas; sed semper prorsus occupatum erat fulmen, et incutiebatur ægis, et fragorem-edebat tonitru, et continuo immittebatur fulgur, quasi telorum-ex alto-jaculatio. Sed *et terræ-motus fuere tunc instar-cribri frequentes*, et nix cumulatim, et grando in-morem-saxorum; et, ut tecum magnificè disseram, pluvixque *fuere effusæ, et impetuosæ, et gutta quælibet, quasi flumen*. Quare in temporis puncto tantum ortum-est naufragium sub Deucalione,

ut, omnibus sub aqua demersis, vix unica quædam scaphula servaretur, quæ-appulit in Lycorem, servans suscitabulam quoddam seminis humani, *idque*, ad pestis majoris propagationem. Refers igitur ab illis præmia socordiâ tuâ digna, non ampliùs sacrificante tibi aliquo, neque *statuam tuam* coronante, nisi quis obiter in ludis Olympicis; et hic, non admodum necessaria facere visus, sed ad ritum quendam antiquum contribuens. Et, ô Deorum generosissime, paulatim te Saturnum reddunt, imperio depellentes.

2. Omitto dicere, quoties jam templum tuum spoliârint. Injecerunt verò alii manus tibi ipsi in Olympia. Et tu altifremus ille piger-eras aut canes excitare, aut vicinos advocare, ut succurrentes comprehenderent eos, dum adhuc ad fugam pararentur. Sed generosus ille tu, et gigantum-extinctor, et Titanum victor, sedebas, dum-circumtondereris capillos ab iis, *quanquam* fulmen decemcubitale in dextra tenens. Quando igitur, ô admirande, desinent hæc a te negligenter adeò despici? aut quando tantam iniquitatem punies? Quot Phaethontes, aut Deucaliones, sufficient ad *puniendam* tam inexhaustam vitæ insolentiam? Nam ut omissis communibus, dicam mea; ego, qui in sublime evexi tot Atheniensium, et divites reddidi e pauperrimis, et opem tuli egenis omnibus, vel potiùs confertas effudi opes in amicorum beneficentiam, postquam per hæc factus-sum pauper, non ampliùs agnoscor ab iis, neque aspiciunt me, qui antea verebantur, et adorabant, et de nutu meo pendebant. Sed, sicubi vel *per-viam* incedens incidam in eorum quempiam, prætereunt me quasi olim mortui cippum quendam jacentem, ac tempore subversum, ne-quidem agnoscentes. Alii verò vel procul videntes aliâ divertunt, suspicantes se visuros inauspicatum et abominandum spectaculum (*me scil.*) qui non multò ante conservator eorum et patronus fui. Quare, malis in hunc locum-remotum actus, et rhenone indutus, terram exerceo pro quatuor obolis mercenarius, solitudini et ligoni hîc adphilosophans. Videor itaque mihi hoc *inde* luerifactorus, *nempe me* non ampliùs visurum plurimos præter meritum prosperè-agentes. Hoc enim molestius *esset*. Jam tandem ergo, ô Saturni et Rheæ filii, excusso hoc profundo dulcique somno (dormiisti enim supra Epimenidem) et fulmine ventilando-redaccenso, aut *eodem* ex Oeta accenso, et factâ magnâ flammâ ostende aliquam strenui et juvenilis *illius* Jovis iram, nisi vera sunt quæ fabulis-feruntur a Cretensibus de te et tuâ illic sepulturâ.

3. JUP. Quisnam est hic, ô Mercuri, qui vociferatus-est ex Attica, juxta Hymettum in montis-radicibus, sordidus totus, et squalidus, et rhenone-amictus? Fodit verò, opinor, pronus-cum-sit: homo sanè loquax, et confidens. Philosophus nimirum est: *alio* qui enim non tam impios percurreret sermones contra nos. MER. Quid ais, ô pater? An ignoras Timonem *filium* Echechratidis, Colyttensem? Hic est *ille* qui sæpe nos convivio-excepit per sacrificia perfecta, ille nuper-ditatus, ille *solitus* mactare nobis totas hecatombas, apud quem consuevimus splendidè celebrare Jovialia.

JUP. Heu commutationem! *Hicne est honorabilis ille, ille (inquam) dives, circa quem tot fuere amici? Quid igitur passus, talis est factus? squalidus, ærummosus, fossorque, et mercenarius, ut videtur, deorsum-adigens ligonem adeò gravem?* MER. *Ut ita quidem dicam, benignitas afflixit eum, et humanitas, et misericordia, in egenos omnes; re verâ autem, dementia, et simplicitas, et delectus-nullus in amicis; qui, corvis et lupis largiens, non sensit se ita facere: sed, jecur erosus miser a tot vulturibus, putabat eos amicos esse et sodales præ benevolentia erga seipsum; eos inquam, escâ interim solummodo gaudentes. Hi verò postquam exquisitè nudâssent, et circumrosissent ossa ejus, et, si qua etiam medulla inerat, exuissent et hanc diligenter admodum; post hæc, inquam, aufugiebant deserentes eum siccum, et radicitus succisum; nec ampliùs agnoscentes eum, neque aspicientes. Unde enim jam adsunt ei vel opitulantes, vel vicissim largientes? Propter hæc, ut vides, fossor, et rhenone-amictus, desertâ urbe præ pudore, mercede agrum colit, malorum causâ melancholiâ-laborans, quòd ab ipso ditati fastuosè admodum prætereunt eum, nec nomen ejus rôrint, an Timon vocetur.* JUP. Et sanè vir est non despiciendus, nec negligendus: et merito indignabatur in nos, calamitosus cum sit; quoniam vel eadem egerimus ac execrandi isti adulescentes, virum oblitum, qui in aris adolevit nobis tauros tot, caprasque pinguißimas: habeo itaque jam-nunc nidorem eorum in naribus: sed propter negotiaque, et magnum pejerantium tumultum, et vim-inferentium, et rapientium; præterea verò et formidinem ortam a sacrilegis (hi etenim plurimi sunt, et observatu-dificiles, nec sinunt me vel paululum connivere) propter hæc, inquam, jam-diu non aspexi in Atticam: et præcipuè, ex quo philosophia et verborum contentiones apud-eos increbuerunt. Pugnantis enim inter se, et vociferantis philosophis istis, non licet exaudire aliorum preces. Quare oportet me aut obturatis sedere auribus, aut rumpi ab iis, virtutem quandam, et incorporea, et nugas magnâ voce connectentibus. Propter hæc contigit et hunc negligi, virum erga nos non immerentem. At tu, ô Mercuri, assumpto Pluto, abito ociùs ad eum; ducat verò secum Plutus et Thesaurum, et maneat ambo apud Timonem, nec faciliè adeò discedant, etiamsi quam-maximè exigat ipsos domo præ benignitate. Deliberabo autem posthac de adulatoribus istis, et ingratitude quam manifestârunt erga eum, et pœnas dabunt, simul-atque fulmen reparavero. Duo enim maximi ejus radii fracti sunt, et cuspidibus retusi, dum nuper avidiùs jacularer in Anaxagoram sophistam, qui persuasit sectatoribus suis, non omnino aliquos esse nos Deos. Sed aberravi quidem ab eo: Pericles enim manum protendebat supra ipsum: fulmen autem, obliquè-avolans in Castoris-et-Pollucis templum, exussitque illud, et ipsum pene comminutum-est ad saxum. Sed vel hoc interim supplicium sufficiet istis, nempe, si viderint Timonem eximiè ditatum.

4. MER. Quanti erat altè vociferari, et obstreperum esse, et audacem! nec est hoc solis causas-agentibus utile, sed etiam pre-

cantibus. Nam, ecce, Timon statim e pauperrimo dives fiet, *idque quia*-clamavit, et liberè locutus est in precatone, et convertit Jovem. Si verò tacitè fodisset pronus, fodisset etiamnum neglectus. PLUT. At ego, ô Jupiter, non ibo ad eum. JUP. Quapropter, ô Plute optime; et hoc me jubente? PLUT. Quia per Jovem contumelias-exercebat in me, et exportabat (*i. e. exbau-riabat*) et in multa *frusta* dividebat; et hoc, cum-essem paternus illi amicus; et solùm non domo me furcis expulit, ut qui ignem e manibus excutiant. Rursusne igitur ivero *ad eum* parasitis, et adulatoribus, et scortis donandus? Mitte me, ô Jupiter, ad illos, qui intelligent munus, qui amplectentur, quibus in-pretio *fuero* ego, et desiderabilis. Hi verò fatui versentur-cum paupertate, quam nobis anteponunt et; accepto ab ea rhenone, et ligone, contenti-sunt miseri obolos quatuor lucravi, qui *olim* negligenter dono profundeabant talenta decem. JUP. Nil ampliùs ejusmodi faciet Timon erga te; nam ligo ipsum prorsus edocuit (nisi lumbis omnino dolorem non sentit) quòd oportet *ipsum* eligere te pro paupertate. At vidèris mihi tu quidem esse, ô Plute, prorsus querulus, qui nunc quidem accusas Timonem, quòd, patefactis tibi foribus, liberè vagari permiserit, neque includens, neque zelotypiâ-affectus *erga te*. Aliàs verò contra in divites stomachabaris, dicens *te* ab iis *ita* inclusum fuisse sub vectibus et clavibus, et sigillorum impressionibus, ut non tibi possibile esset *vel* declinato capite-prospicere in lucem. Deplorabas igitur hæc apud me, dicens *te* in multis tenebris præfocari. Et propter hæc apparebas nobis pallidus, et curis plenus, digitos habens-contractos juxta consuetudinem computationum, et minitans *te* aufugiturum, si ab iis opportunitatem acciperes. Et, in summâ, videbatur tibi pergravis res, *te*, tanquam Danaen, virgineam-ducere-vitam in æreo ferreove thalamo, sub attentissimis ac scelestissimis pædagogis nutritum, fœnore et supputatione. Dictitabas igitur *avaros* illos absurdè facere, amantes quidem *te* supra modum, cum verò liceret frui, non *tamen* audentes, nec, domini cum essent, in securitate amore utentes; sed vigilantes ut-observarent, et oculis-fixis-aspicientes sigillum et vectem; arbitantes *illud esse* sufficientem fruitionem, non quòd-possent ipsi *te* frui, sed quòd impertirent fruitionem nemini *alii*: ut canis in præsepi, nec ipse vescens hordeo, nec equo famelico permittens. Et deridebas insuper eos qui-parcerent, et custodirent, et (quod monstri-simile *est*) *vel* semet ipsos zelotypiâ-prosequerentur: nescientes verò quòd sceleratus famulus, vel dispensator, vel pædagogus, postquam furtim subierit, ludibrio-habebit infelicem et odiosum herum, sinens eum invigilare usuris ad obscuram et angustioris lucernulam, et siticulosum ellychniolum. Quomodo igitur non iniquum *est* *te* olim hæc incusâsse, nunc verò Timoni contraria objicere?

5. PLUT. Atqui, si veritatem perpendas, videbor tibi utrumque jure facere. Nimia enim hæc Timonis hujusce lenitas, meritò videri-debet negligentia, ac non benevolentia, quatenus ad me

*attinet*: et rursus putabam, illos qui servant me inclusum intra fores ac tenebras, illos studentes, quomodo fiam ipsis crassior, et obesus, et supra-modum-tumidus; qui neque attingunt ipsi, neque producunt in lucem, ita-ut a quoquam ne vel videar; putabam, inquam, hos esse amentes, et contumeliosos, insontem me sub tot vinculis putrescere-facientes; nescientes verò quòd paulò post abibunt (*i. e. morientur*), relicto me alii cuiquam fortunatorum. Laudo igitur neque illos ita negligentes, neque hos qui prompti admodum sunt in me; sed eos solos qui (quod est optimum) modum statuent rei, et neque omnino abstinebunt, neque me totum profundent. Etenim, per Jovem, considerato, ó Jupiter, si quis, qui legitimè duxerit uxorem juvenem et formosam, deinde neque custodiat eam, neque omnino zelotypiâ-prosequatur, permittens noctu et interdium ire quòd velit, et versari cum volentibus; sed et ipse potius producat adulterio-stuprandam, fores aperiens, et prostituens, et omnes ad eam invitans; num, inquam, talis videatur tibi amare uxorem? Non dices, ó Jupiter, hoc tu, qui ipse sæpenumero amore-captus-es. Si verò quis rursus in domum legitimè recipiens uxorem ingenuam ad liberorum legitimorum procreationem, hic verò neque attingat ipse virginem ætate-florentem, pulchramque, neque permittat alii aspicere; includens verò eandem, virgineam-vitam-ducere cogat, infœcundam, et sterilem; idque, cum-dicat se amare eam, et manifestus sit (*i. e. appareat amare*) e colore, et corpore tabefacto, et oculis refugis; estne (*i. e. fieri potest*) ut talis non videatur delirare? Qui, cum-oporteat eam liberos-gignere, et nuptiis frui, nihilominus tabescere-faciat puellam formosam adeò et amabilem, dum-alat eam tanquam Cereri sacerdotem per omnem vitam? Quare sæpenumero et ipse eodem-modo indignor, a quibusdam sanè ignominiosè calcibus-pulsatus, et devoratus, et exhaustus; ab aliis verò compedibus-vinctus, ut stigmaticus fugitivus. JUP. Quid igitur indignaris in illos? Dant enim utrique egregias pœnas: hi quidem, ut Tantalus ille, inhiantes tantum auro, absque-potu, et absque-cibo, sicque ora; illi verò, ut Phineus ille, ab Harpyis spoliati cibo e faucibus.—Sed abito jam nactus Timonem multo prudentiorem. PLUR. Illene unquam desinet cum studio (*i. e. festinanter*) exhaurire me quasi e cophino perforato, idque priusquam omnino influxerim, dum-vult vel prævenire influxum, ne abundantius incidens ipsum undis-obruam? Quare mihi videor in Danaïdum dolium aquam-allaturus, frustra infusus, vase non continente; sed eo, quod influit, propemodum effuso, priusquam influxerit; ita latior est dolii hiatus ad effusionem, ac liber est exitus. JUP. Ergo, nisi obturaverit hiatus hunc, et simul-ac-semel (*i. e. prorsus*) expansum fundi spatium, brevè effuso te, facilè rursus invenerit rhenonem et lignonem in dolii fœce. Verùm abite jam, et ditate eum. Tu verò, ó Mercuri, memineris rediens, Cyclopas ad nos ex Ætna adducere, ut fulmen acuentes resarciat; adeò jam eodem acuminato opuserit.



6. MER. Progrediamur, ô Plute.—Quid hoc? Claudicas? Ignorabam, ô generose, *te* non solum cæcum, verum etiam claudum esse. PLUT. Non hoc semper, ô Mercuri: sed, cum a Jove ad aliquem missus abeo, nescio quomodo tardus sum et claudus utroque *pede*, ita ut vix pertingam ad metam, sene prius facto *illo*, qui *me* expectabat. Quum verò discedere *ab aliquo* opus fuerit, videbis *me* alatum, et multo avibus celeriorum. Repagulum igitur simul cadit, et ego jam victor a præcone promulgor, *totum stadium uno saltu-transmensus*, videntibus aliquando *me* ne vel spectatoribus. MER. Non hæc *omnia* vera dicis. Imò ego vel plurimos tibi possum commemorare, heri quidem ne obolum unde restim emerent habentes, hodie verò repente ditatos, et sumptuosos, et bigis albis agitantes: quibus *antea* ne vel asinus unquam suppetebat: *et, tales cum fuerint*, obambulant tamen purpurei, et auromanus decorati, nec ipsi, opinor, credentes quin *per-somnium solummodo* divites-sunt. PLUT. Hoc aliud est, ô Mercuri; nec meis tunc pedibus ingredior, neque Jupiter, sed Pluto *me tum* ad eos dimittit, utpote qui et ipse sit opum-largitor, et munificus, hoc etenim vel nomine declarat. Quum igitur est opus transferri *me* ab alio ad alium, *tunc* *me* in tabellam injectum, et diligenter obsignatum, transportant in morem-sarcinæ sublatum. Et cadaver quidem jacet alicubi in obscura domûs parte, vetere linteo super genua *injecto* tectum, et felibus pugnae-causa. Qui verò *me* obtinere-speraverant in foro operiuntur hiantes, ut hirundinem advolantem, stridentes pulli. Postquam verò detractum-est signum, et incisus est funiculus linteus, et aperta est tabella, et promulgatus-est novus mei dominus, sive cognatus quispiam *fuerit*, sive adulator, sive servulus cinædus in-honore-habitus propter puerilia *officia*, et vel jam mentum rarus; magno, generosus *ille*, accepto præmio pro variis et omnigenis voluptatibus, quas jam quoque, exoletus cum-esset, suppeditavit ei (*scil. domino*) *ille* quidem, quicumque-fuerit, *me* tandem arrepto, cum tabella ipsa ferens aufugit; mutato-nomine-appellatus jam Megacles, aut Megabyzus, aut Protarchus pro nomine eo-usque *usitato*, nempe, Pyrrhia, aut Dromone, aut Tibia; *aufugit*, *inquam*, relictis frustra inhiantibus illis, semutudò intuentibus, et verum luctum agentibus, *dum reputant*, qualis eos thynnus e sma-intimo sagenæ effugit, *idque*, devorata non parvâ escâ. At hic in *me* totus irruens, honesti inexpertus, et crassi-pellis homo, exhorrens adhuc compedes, et, si alius quispiam præteriens loro-increperit, arrectam subrigens aurem, et pistrinum tanquam Castoris-templum adorans, *hic*, *inquam*, non amplius tolerabilis est obviis *quibusvis*; sed et homines liberos contumeliâ afficit, et flagris cædit consertos, periculum-faciens, an sibi quoque talia liceant; donec aut in scortulum incidens, aut equorum-curam appetens, aut se adulatoribus tradens, jurantibus eum esse vel Nireo formosiorum, Cecrope verò aut Codro nobiliorum, at Ulysse prudentiorum, sedecim autem simul Cræsis ditio-

rem, effundat miser, in temporis puncto, quæ paulatim e perjuriis, et rapinis, et flagitiis plurimis collecta sunt.

7. MER. Dicis propemodum *ea ipsa quæ fiunt (i. e. vera)*. Quum verò itaque tuis-ipsius-pedibus ingrederis, quomodo, ita cæcus cum-sis, viam invenis? vel quomodo dignoscis *eos* ad quos Jupiter te miserit, postquam-dijudicârît *eos* esse ditari dignos? PLUT. Credis autem reperire me, quicumque sunt? MER. Nequaquam *credo* per Jovem. Non enim, præterito Aristide, Hipponicum adîisses, et Calliam, et alios multos Athenienses, ne quidem obolo dignos. Cæterùm quid facis dimissus? PLUT. Sursum ac deorsum cursitans oberro, donec imprudens in aliquem inciderim. Ille verò, quicumque mihi primus occurrerit, abducens possidet, te, Mercuri, propter inopinatum lucrum, adorans. MER. Fallitur ergo Jupiter, putans te, ex ipsius sententia, ditare quotquot judicat ditari dignos? PLUT. Et meritò admodum, ô bone, qui, quum nôrit *me cæcum esse*, mitteret *tamen* investigaturum rem adeò repectu-difficilem, et jampridem exhaustam e vita, quam ne *vel* Lynceus ille facilè inveniret, *utpote* obscuram adeò et minutam. Cum itaque pauci sint boni, mali verò *numero* plurimi occupent omnia (*i. e. ubique sint*) in civitatibus, *idcirco* oberrans facilè in tales incido, et ab iis irretior. MER. Quomodo verò deinde, postquam deserueris eos, facilè aufugis, ignarus-cum sis viæ? PLUT. Tum perspicax fio, et pedibus-celer, ad solam fugæ occasionem.

8. MER. Respondeto mihi et hoc insuper: quomodo, cæcus cum-sis (*apertè enim dicam*) et pallidus præterea, et cruribus gravis, tot habes amatores, adeò ut omnes in te respiciant, et putent *se, te* obtinentes, fœlices esse: sin verò non-assequantur, vivere non sustinentes? Novi itaque quosdam eorum non paucos, adeò te perditè-amantes, ut præcipitarent sese, “et piscosum in mare, et scopulis ab aeriis ruentes;” rati *se* a te fastidiri, quòd non ipsos præcipuè respexeris: At verò bene novi quòd fateberis et tu, si te-ipsam quid nôris, eos *vel* Corybantas-agere (*i. e. prorsus furere*) tali amore dementatos. PLUT. Putas verò *me* talem illis apparere, qualis sum; claudum, *nempe*, vel cæcum, vel quotcunque alia mihi insunt *deformia*? MER. Sed quomodo, ô Plute, *non appareas*, nisi cæci sunt et ipsi omnes? PLUT. Non cæci, ô optime: verùm inscitia, et error, quæ nunc occupant omnia, tenebras-offundunt iis. At et ipse præterea, ne sim omnino deformis, occurro iis personâ tectus amabilissimâ, inauratâ, *nempe*, ac gemmis-distinctâ, et amictus *vesibus* versicoloribus: illi verò, rati *se* vultus ipsius (*i. e. nativi*) venustatem videre, amore-prosequuntur, et pereunt non potiti. Quòd, si quis illis omnino denudans ostenderet me, damnarent haud dubiò sese tantopere cæcutientes et amantes (*i. e. quòd tantopere cæcutiant et ament*) inamabiles et deformes res. MER. Quomodo ergo *illud defendes*, quòd intra divitias jam ipsas siti, et personâ ipsâ induiti, usque *tamen* decipiantur, et si quis iis detrahere-velit *eam*, caput citius quam personam projicerent? *Quomodo, inquam, defendes hoc?* Non enim verisimile est eos etiam tunc

ignorare, quòd illita sit venustus *tua*, cum videant intus omnia. PLUT. O Mèrcuri, multa mihi adjumento-sunt ad hoc etiam. MER. Quænam? PLUT. Simul-ac aliquis primùm occurrens patefactis foribus me excipit, occultus unà-ingreditur mecum fastus, et dementia, et jactantia, et mollities, et contumelia, et error, et alia quædam innumera. At *ille, qui nos excipit*, occupatus animum ab his omnibus, miraturque non miranda, et appetit fugienda, et me stupet, illorum omnium ingressorum malorum patrem, et ab iisdem satellitio stipatum, et omnia priùs pateretur, quam me amittere sustineret.

9. MER. Quam verò lævis es, ô Plute, et lubricus, et retentu difficilis, et fugax, nullam certam præbens ansam; sed nesciò quomodo per digitos, tanquam anguillæ, aut serpentes, elaberis! Paupertas, contra, viscosa est, et prehensu-facilis, et innumeros habens uncos toto corpore enatos, ita-ut appropinquantes statim teneant, et non facilè expediri-possint.—At latuit interea nos dum nugamur, res non parva. PLUT. Quænam? MER. Quòd non thesaurum adduximus, quo maximè opus-erat. PLUT. Bono-sis-animo de hoc: ascendo enim ad vos, relicto illo in terra, et dato-mandato ut oclusis foribus intus maneat, nemini verò aperiat, nisi me vociferantem audierit. MER. Descendamus ergo jam in A.ticam. Et sequere tu me chlamydem tenens, donec ad seces-*Timonis* pervenero. PLUT. Rectè facis, ô Mercuri, manu-ducendo; quoniam, si desereres me, oberrans incederem in Hyperbolum forsàn, aut Cleomen. Sed quisnam stridor est hic quasi ferri in lapidem? MER. Timon hicce in-propinquo fodit agellum montanum et lapidosum.—Papæ! adest *ei* et Paupertas, et Labor iste; et Robur, et Sapientia, et Fortitudo, et ejusmodi turba, a Fame omnes agminis-modo-instructi, tuis, ô Plute, satellitibus multo præstantiores. PLUT. Cur ergo, ô Mercuri, non ocissimè discedimus? Non enim præstiterimus nos memorabile quid apud virum a tanto exercitu circumdatum. MER. Aliter visum est Jovi. Ne formidemus igitur.

10. PAUPERTAS. Quorsum hunc, ô Argicida, ducis, manu-trahens? MER. Missi sumus a Jove ad Timonem hunc. PAUP. Jamne Plutus ad Timonem, postquam ego eum ex deliciis male affectum suscipiens, et hisce tradens, nempe, Sapientiæ, et Labori, fortem reddidi magnique præcii virum? Egone Paupertas, contemptibilis adeò, et injuriæ-oppòrtuna vobis videor, ut eripiatis mihi quam solam habui possessionem, accuratè jam ad virtutem elaboratam; et hoc, ut Plutus eum denuo acceptum, et Contumeliæ ac Fastui in-manus-traditum, et mollem, et abjectum, et vecordem (qualis olim erat) redditum, mihi rursus restituat tritum-paniculum jam factum? MER. O Paupertas! visum-est hoc Jovi. PAUP. Abeo igitur.—At vos quoque, ô Labor et Sapientia, reliquique sequimini me. Brevi verò noverit hic, qualem me reliquerit, bonam, nempe, adjutricem, et rerum optimarum magistram; cum qua dum versaretur, corpore sanus, et mente validus degebat, viri vitam vivens, et ad sese respiciens, existimans verò superflua

hæc et vulgaria aliena esse, ut sunt. MER. Abeunt: nos verò eum aggrediamur.

11. TIM. Quinam estis, ô scelesti? aut qua de causa huc venistis, hominem operarium et mercenarium turbaturi? At non læti abibitis vos impuri omnes, ut-estis; ego enim vos statim admodum glebis saxisque feriens contundam. MER. Nequaquam, ô Timon, ne jacias; non enim homines feries. Verùm ego quidem Mercurius sum, hic autem Plutus. Misit verò nos Jupiter, exauditis precibus tuis. Quare bonâ fortunâ opes accipito, a laboribus absistens. TIM. Plorabitis jam et vos, Dii etiamsi sitis, ut dicitis: Odi enim simul omnes, et Deos, et homines. Cæcum verò hunc, quicumque est, ligone comminuere certum est. PLUT. Abeamus, per Jovem, ô Mercuri, (homo enim videtur mihi non mediocriter insanire) ne ego, accepto malo quopiam, discedam. MER. Nil sinistrum agas, ô Timon; sed, depositâ immani hac feritate et asperitate, porrectis manibus, bonam fortunam accipito, et rursus dives-esto, et primus sis Atheniensium, et solus ipse fortunatus despicio ingratos illos. TIM. Nil vestri indigeo; ne me obturbate; sat opum est mihi ligo: quo-ad-alia verò, felicissimus sum, nemine ad me accedente. MER. Adeone inhumaniter, ô amice? Fero itaque ad Jovem nuncium hoc inmitemque durumque. Atqui par erat forsân te esse Misanthropum tot gravia ab iis (scil. hominibus) passum; nequaquam verò Misotheum, Diis ita te curantibus. TIM. At tibi Jovique, ô Mercuri, plurima gratia propter curam; non autem accipiam Plutum hunc. MER. Quid ita? TIM. Quia hic et olim exstitit mihi innumerorum malorum causa, tradensque me adulatoribus, et insidiatores adducens, et in me odium excitans, et luxuriâ corrumpens, et invidiæ-obnoxium reddens, tandem verò subitò me deserens, perfidè adeò, et proditoriè. Paupertas verò optima laboribus viro dignissimis me exercens, et cum veritate et libertate mecum-versans, et necessaria præbuit mihi laboranti, et contemnere docuit vulgaria illa, spem mihi vitæ a me ipso pendere-faciens, et quæ PROPRIÆ essent opes ostendens; quas neque adulator assentans, neque delator territans, neque plebs irritata, neque concionarius suffragium-ferens, neque tyrannus insidians eripere possit. Corroboratus igitur laboribus, et agrum hunc gnæviter exercens, et nil in urbe malorum videns, idoneum habeo et sufficientem victum a ligone. Quare recurrito, ô Mercuri, abduces Plutum hunc ad Jovem. Hoc verò mihi sufficiet, si omnes homines uniuscujusque-ætatis fecerit PLORARE. MER. Nequaquam, ô bone; non enim sunt omnes ad plorandum idonei (i. e. eo ingenio ut plorent) sed mitte iracunda hæc et puerilia, et Plutum accipito: nec enim a Jove munera sunt rejicienda.

12. PLUT. Vin', ô Timon, apud te causam-agam-meam, aut mihi dicenti irascêris? TIM. Dicas, sed nec prolixè, nec cum pro-cemiis, ut perditii rhetores; tolerabo enim te pauca loquentem, Mercurii hujusce gratiâ. PLUT. Oporteret quidem me forsân de tam multis a te accusatum etiam prolixè dicere: vide tamen si quâ te, ut dicis, injuriâ affecerim, qui jucundissimorum omnium

tibi autor fui, honoris, *nempe*, et loci-primi, et coronarum, et aliarum deliciarum. Meâ verò operâ conspicuus eras, et celebris, et studiosè expetitus. Si verò grave aliquid passus-es ab adulato-ribus, inculpabilis *sum* tibi ego: *quin* ipse verò potius *in hoc a te* injuria-affectus-sum, quòd me ignominiosè adeò scelestis homini-bus subjeceris, laudantibus et ludificantibus *te*, mihi que omni modo insidiantibus. Et quod postremò dixisti, *nempe*, quòd te prodidi, ipse ego contra objicere-possim *idem illud* tibi, *cum fuerim* omni modo a te abactus, et præceps expulsus-ex ædibus. Ideoque nobilissima Paupertas circumposuit tibi rhenonem hunc pro molli chlamyde. Quare, Mercurius hic testis *est mihi*, quantopere Jovem orabam, ne ad te venirem, hostiliter adeò mihi adversatum. MER. At nunc vides, ô Plute, qualis jam factus-sit. Quare confidens commorare cum eo. Et tu quidem, ô Timon, fodito *ita*, ut facis. Tu verò, ô Plute, supponito thesaurum ligoni: parebit enim tibi inclamanti.

13. TIM. Parendum est, ô Mercuri, et rursus ditescendum. Quid enim agat quispiam, cum Dii *immortales* cogant? Sed vide, in quas molestias me miserum injicies, qui, hucusque fœlicissimè vivens, tantum subitò auri, nullam meam ob culpam, accipiam, et tantum curarum suscipiam. MER. Tolerato, ô Timon, *vel* meâ causâ, etiamsi grave sit hoc, et non ferendum, *idque*, ut adulatores illi invidiâ rumpantur. Ego verò, superatâ *Ætânâ*, in cœlum revolabo. PLUT. Abiit quidem ille, ut videtur; conjicio enim alarum remigio. Tu verò operire hîc: digressus enim remittam tibi thesaurum: sed fortiùs impinge. *Heus tu*, thesaure auri, te dico, pareto Timoni huic, et te tollendum offerro. Fodito, ô Timon, altè adigens *lignonem*; ego verò vobis subtus-adero.

14. TIM. Agè verò, ô ligo: nunc mihi te ipsum corroborato, et ne fatigeris thesaurum e profundo in apertum egerens.—O Jupiter prodigialis, et Corybantes amici, et Mercuri lucrifer, undenam tantum auri! Num somnium est hoc? Metuo igitur, ne expectus carbonem inveniam. Atqui aurum est signatum, subrubrum, grave, et aspectu longè-gratissimum. O aurum, pulcherrimum mortalibus auspicium: “Ardens enim ignis quemadmodum, præluces noctu” et interdiu. Veni, ô charissimum, et amabilissimum! Nunc tandem credo factum fuisse et Jovem aliquando aurum. Quæ etenim virgo sinu aperto non exciperet pulchrum adeò amatorem per tegulas defluentem? O Mida, et Crœse, et donaria Delphis *dicata*, quam nihil essetis, *collata* ad Timonem, et Timonis opes; cui ne rex quidem Persarum *par est*? O ligo, rhenoque charissime, Pani vos huic suspendere decet. Ipse verò, empto jam toto *hoc secessu*, *et*, extractâ super thesaurum turriculâ mihi soli ad habitandum sufficiente, propono mihi, mortuum *me* eandem et sepulchrum (*i. e. pro sepulchro*) habiturum.—At decreta sunt hæc, et pro-legibus-rata in reliquum vitæ, *nempe*, commercii-fuga, et ignoratio, et fastidium erga omnes. Amicus verò, aut hospes, aut sodalis, aut misericordiæ-ara, meræ nugæ *existimentur*: tum miserari lachrymantem, aut opitulari egenti, *babea-*



*tur legum-violatio, et morum subversio. Solitaria verò esto mihi vivendi-ratio, ut lupis, et unus Timon esto sibi amicus: alii autem omnes hostes judicentur, et insidiatores; et congregi-cum eorum quopiam piaculum ducatur. Et, si aliquem vel videro, nefastus sit ille dies. Et, in-summa, nil apud-nos differant homines a lapideis aut aneis statuis; et neque caduceatorem ab iis recipiamus, neque cum iis libamina libemus: DESERTUM verò terminus esto adversus eos. At tribules, et curiales, et populares, et patria ipsa habeantur frigida et inutilia nomina, et stultorum hominum gloriæ-aucupia. Unus verò Timon dives-esto, et omnes despicio, et solus secum luxuriator, ab adulatione et onerosis laudibus remotus. Et Diis sacrificato, et epulator, solus sibi vicinus et conterminus, excussis aliis omnibus. Et simul-ac-semel decretum-esto se ipsum bene tractare, sibi mori oporteat, sive coronam sibi admovere, et nomen suavissimum esto MISANTHROPUS. Morum verò notæ sunt morositas, et asperitas, et feritas, et iracundia, et inhumanitas. Si autem videro quempiam in igne pereuntem, et ut-extinguam, supplican-tem, tum, pice atque oleo, restinguere. Et, si hyeme flumen quem ad me adferat, is verò manum porrigens, roget prehendere, propellere et hunc precipitem, ita ut emergere non possit: sic enim par-pari acceperint.—Legem hanc rogavit Timon Echecratidis filius Colytiensis. Concione suffragatus-est Timon idem: esto. Rata sunt hæc nobis, et fortiter iisdem immoremur.*

15. Sed multi facerem hæc omnibus quodammodo nota fieri, *nempe, quòd prædices-sum: nam ea res esset iis quasi suspendium.—* Quanquam quid hoc? Hem, quæ acceleratio! Undique concurrunt pulverulenti et anhelii, aurum, nescio unde, odorantes. Utrum igitur, consensu colle hoc, lapidibus eos abigam, commodè ex-edito-loco dejaculans? An eatenus leges-violabimus, ut cum iis semel versemur, quò magis angantur despecti? Hoc etiam satius duco: quare, hic subsistentes, excipiamus jam eos. Agè, videam, quisnam hic-est eorum primus? Gnathonides adulator, qui porrexit mihi restim, nuper beneficium petenti, et qui sæpe apud me tota dolia evomuit. Sed bene fecit adveniens (*i. e. gaudeo eum venisse*) plorabit enim ante alios. GNATH. Nonne dixi ego, Deos non neglecturos Timonem bonum virum? Salve, ô Timon, formosissime, et suavissime, et convivalissime. TIM. Imo et tu quoque, ô Gnathonide, vulturum omnium voracissime, et hominum perdi-ssime. GNATH. Semper dicax es tu quidem. Sed ubinam paratur convivium? Ut veniam asserens novam quandam cantile-nam ex Dithyrambis quos nuper in-scena-docuit poeta (*i. e. ex nuper editis*). TIM. Canes tu quidem et elegia prorsus miserabili-ter, sub ligone hoc eloctus. GNATH. Quid hoc? ferisne, ô Timon? Antestor, ô Hercules! hei, hei! in-jus-voco te ad Areopagum de vulnere. TIM. Et sanè si paululum morabere, mox de cæde voca-bis. GNATH. Nequaquam: sed vulnere tu penitus medere, paulu-lum auri inspergendo: est enim remedium mirificè sanguinem-sistens. TIM. Etiamne manes? GNATH. Abeo; tu verò non



gaudebis (*i. e. tibi male sit*) qui e commodo sinister adèò sis factus.

16. Quisnam est recalvaster hic, qui accedit? Philiades, adulatorum omnium flagitiosissimus. Hic postquam acceperat a me totum agrum, et talenta duo dotem filix mercedem, *scil.* laudum, dum canentem me, silentibus omnibus *aliis*, solus supra modum laudaret, dejerans, vocaliorem esse *me* cynis (*post hec, inquam*), quum nuper vidit me ægrotantem, et auxilium rogans accessi plagas intentabat generosus. PHIL. O impudentiam! Nunc agnoscitis Timonem? Nunc amicus est Gnathonides, et compotor? Justa igitur passus est ingratus hic. Nos verò, *quamvis* olim familiares, et æquales, et populares *ejus*, attamen moderatè agimus, ne irruere videamur. Salve, ò here; et *cura* ut observes scelestos hosce adutores, hos ad mensam solummodo *tibi adesse paratos*, in cæteris verò a corvis nil differentes. Non amplius fidendum est ætatis-hujusce cuiquam. Ingrati sunt omnes, et mali. Ego verò afferens tibi talentum, ut haberes *quo* in *rebus* urgentibus uteris, in via jam haud-procul *hinc* audivi, quòd immensis quibusdam divitiis ditatus esses. Venio igitur hæc te commonefacturus: etiamsi tu quidem, adèò *ipse* sapiens, nil meis fortasse dictis indigebis; *tu, inquam*, qui vel Nestori *factu*-necessarium commendare-possis. TIM. Sunto hæc, *ita ut dicis*, ò Philiade. Sed accede, ut te ligone comiter-excipiam. PHIL. O homines! Fractum est mihi cranium ab ingrato *hoc*, quòd eum utilia submonerem.

17. TIM. Ecce! tertius adest rhetor hicce Demeas, dextrâ tenens Plebiscitum, et dicens, *se* nostrum esse consanguineum. Hic, postquam-mulctam-persolvit civitati, sedecim, *nempe*, talenta a me uno die *accepta* (damnatus enim erat, et non selvens in-vincula-conjectus), et ego liberavi *eum* præ-misericordia; *hic, inquam*, cum nuper sortem-tulit distribuendi ærarium in tribum Erectheidem, et adirem ego poscens quòd ad-me rediret, dixit *se* non agnoscere me civem. DEM. Salve, ò Timon, magnum familiaris *tue* præsidium, Atheniensium fulcrum, Græciæ propugnaculum. Equidem jamdudum expectant te populus frequens, et curia utraque. At priùs audito Plebiscitum, quod pro te conscripsi.—“QUANDO QUIDEM Timon Echecratidæ *filius* Colyttensis, vir non solum honestus bonusque, verùm etiam sapiens, ut nemo alius in Græcia, continuò pergit præstare civitati optima *queque officia*; vicit verò in Olympia eodem die pugillatu, et luctâ, et cursu, et curru perfecto, et bijugibus junioribus.”—TIM. At ego ne unquam *vel* spectator-fui in Olympia. DEM. Quid tum? Spectabis posthac. Hujusmodi verò communia satius est adjici.—“Et anno superiore fortissimè se-gessit pro civitate apud Acharnenses; et duas Peloponnensium cohortes concidit.” TIM. Quomodo? Propterea enim quòd non habuerim arma, in catalogo *militari* ne *vel* adscriptus sum. DEM. Modestè de te ipso loqueris; nos verò ingrati essemus, oblitì *rerum a te gestarum*.—“Præterea, et Plebiscita scribendo, et consilium-dando, et exercitus-

“ducendo multum profuit urbi. Propter hæc omnia VISUM-EST  
 “senatui, populoque, et Eliæ-curiæ per tribus, et plebi viritim,  
 “et communiter omnibus, aureum statuere Timonem in arce juxta  
 “Minervam, fulmen dextrâ, et radios in capite gerentem: et co-  
 “ronare eundem coronis aureis septem, et coronas hodie promul-  
 “gari in tragœdiis novis Dionysiis (nam agenda sunt ejus causâ  
 “vel hodie Dionysia). Dixit sententiam hanc Demeas rhetor,  
 “ipsius Timonis cognatus, et propinquus, et discipulus. Optimus  
 “enim rhetor est Timon, et quicquid aliud vult.”—Hoc itaque est  
 tibi Plebiscitum.—Ego autem statui ad te filium meum adducere,  
 quem tuum propter nomen Timonem vocavi. TIM. Quomodo, ô  
 Demea, qui ne unquam uxorem duxeris, quantum nobis compertum  
 est? DEM. At ducam, in annum-proximum, si Deus permiserit;  
 et liberos-procreabo, et futuram-prolem Timonem jam nomino:  
 mas enim erit. TIM. Heus tu! nescio an duxeris, tantâ a me  
 acceptâ plagâ. DEM. Hei mihi! quid hoc rei est? Tyrannidem,  
 Timon, occupas: et pulsas viros liberos, cum-sis ipse nec verè  
 liber, neque civis. Sed dabis brevè pœnas, cum propter alia, tum  
 quòd arcem incenderis. TIM. At non incensa-est, ô impure, arx;  
 quare in hac re delator-falsus appares. DEM. Sed et dives-es, per-  
 fosso postico. TIM. Neque perfossum est hoc; quare et hæc tua  
 indicia incredibilia sunt. DEM. Perfodietur sanè posthac: jam  
 verò tu omnia quæ in eo fuere possides. TIM. Alteram ergo accipe  
 plagam. DEM. Hei tergo meo! TIM. Ne vociferare; illidam  
 enim tibi et tertiam: essem etenim vel ridiculus, si duas Lacedæ-  
 moniorum cohortes inermis concidissem, unum verò impurum  
 homuncionem non protererem. Quin et frustra pugillatu et luctâ  
 in Olympicis ludis vicissem.

18. Sed quid hoc? Annon est hic Thrasyycles philosophus? Non  
 sanè alius. Ideo-que venit barbam demittens, supercilia attollens,  
 et magnum- quid secum murmurans; præterea Titaniacum obtuens,  
 cæsariem in fronte retro-sparsus (i. e. retro-sparsam habens) quasi  
 Autoboreas quispiam, vel Triton, quales pinxit eos Zeuxis. Hic  
 est ille habitu concinnus, et incessu moderatus, et amictu modestus,  
 innumera manè de virtute disserens, et voluptate gaudentes  
 damnans, et frugalitatem laudans: postquam verò lotus ad cœnam  
 venerit, et puer magnum ei calicem porrexit, (meraciorè verò  
 (nempe vino) maximè gaudet) tum, quasi Lethes aquam ebibisset,  
 matutinis illis sermonibus prorsus-contraria exhibet, opsonia, sicut  
 milvius, præripiens, et proximum cubito-arcens, barbam condimento  
 oppletus, canis-more ingurgitans, corpore prono incumbens,  
 quasi virtutem in patinis inventurum sese speraret, catinos accuratè  
 digito-indice detergens, ita-ut ne paululum quidem moreti relin-  
 quat; querulus continuò; idque, ut solus aliorum placentiam totam  
 vel suam accipiat; quod est edacitatis et insatiabilitates fructus.  
 Ebrius, ac vino-petulans, non ad cantum modò et saltationem,  
 verùm etiam ad convitia, et iracundiam insuper; tum plurimi inter  
 pocula sermones. Tunc enim vel præcipuè de sobrietate et decoro

*concionatur*; et hæc loquitur, e mero jam malè affectus, et ridiculè balbutiens. Deinde vomitus ad hæc; et postremò, quidam eum e convivio sublato efferunt, tibicinæ ambabus *manibus* inhærentem. Quin vel sobrius nulli primariorum cederet mendaciis, aut confidentiâ, aut avaritiâ. Sed et inter adultores primas tenet, et promptissimè pejerat; et anteit *eum* imposturâ, et comitatur impudentiâ; et in summâ, *est ille* RES quædam sapientiâ-omni-prædita, et undique accurata, et variè absoluta. Plorabit igitur statim, bonus *vir* cum-sit.—Quid hoc? Papæ! Tandem nobis Thrasyces! THRAS. Non eodem proposito, ô Timon, ac vulgus hoc, *ad te* veni, qui opes tuas stupentes, argenti, auri, et cœnarum opipararum spe *huc* concurrerunt, plurimam exhibentes adulationem apud virum, qualis es tu, simplicem, et quæcunque habet facilè impertientem. Nôsti etenim quòd *vel* offa mihi sufficiat in cœnam; cepa verò aut nasturtium suavissimum *est* opsonium, aut, si quando deliciar, paululùm salis. At potus *est* mihi Enneacrurus. Tritum verò hoc pallium quavis veste-purpureâ potius. Aurum verò nihilo mihi pretiosius videtur quam in littore calculi. Sed tui ipsius gratiâ *huc* concessi, ne te corrumpat pessima hæc atque insidiosissima res, opulentia; quæ multis multoties causa fuit immedicabilium calamitatum. Nam, si me audieris, in mare præcipitabis universam; quàm viro bono, et philosophiæ opes qui perspicere valet, nil opus sit. Non tamen in profundum, ô bone; sed tantùm ad nates usque ingressus; paululùm ultra solum fluctibus-allui-solitum, me solo spectante. Sin hoc non vis, alio potiore modo ejicito tu eam ociùs *ex* ædibus; nec obolum tibi-ipsi relinquo; egenis, *nempe*, omnibus dividens; huic quidem drachmas quinque, illi verò minam, alii verò talentum. Si verò philosophus quis fuerit (*i. e. occurrerit*) duplum aut triplum accipere debet. Mihi verò (quanquam non mei ipsius gratiâ peto, sed ut sodalibus egenis impertiam) *sat-fuerit*, si peram hanc impletam dederis, non omnino modios duos Æginentes capientem. Nam paucis-contentus, et moderatus debet esse, qui-philosophatur, nec quicquam supra peram cogitare. TIM. Probo hæc tua *dicta*, ô Thrasyces. Pro pera igitur, si placet, agè tibi caput tuberibus implebo, ligone *hoc* dimensus. THRAS. Ô republica, legesque! Pulsamur à scelesto in civitate liberâ. TIM. Quid stomacharis, ô Thrasyces bone? Num te defraudavi? Atqui quatuor adjiciam chœnices supra mensuram.—Sed quid hoc? Plurimi conveniunt; Blepsias ille, et Laches, et Gniphon, *totum* denique agmen ploratorum. Quapropter cur non, contendens hanc rupem, ligonem dudum fatigatum paululùm recreo; ipse verò, congestis saxis plurimis, *in-eos* procul grandino? BLEPS. Ne jacias, ô Timon; abimus enim. TIM. At non sine-sanguine vos quidem, nec absque vulneribus.

## DIALOGUS IV.

## JUDICIUM VOCALIUM.

ARCHONTEM agente Aristarcho Phalereo, Octobris ineuntis septimo, actionem instituit *Sigma* contra *Tau* coram septem Vocalibus constitutis *Judicibus de vi et rapina*; dicens spoliari se omnibus *vocalibus* quæ cum duplici *Tau* proferuntur.

SIGM. QUAMDIU, ô Judices Vocales, paucis affectus-eram-injuriis ab hoc *Tau*, res meas usurpante, et unde minimè oportet auferente, damnum illud non graviter tuli; et rumores nonnullos audisse-dissimulabam præ modestia, quam servare me nōstis, cum erga vos, tum alias erga syllabas. Quoniam verò eò procedit avaritiæ et amentitiæ, ut, ad ea quæ sæpe invitus tacui, jam et alia plura violentiæ-facitora-adjiciat, ipsum ergo nunc præ-necessitate reum-ago apud vos, qui utrumque nostrum novistis. Occupat verò me non exiguus timor super oppressionem hanc, hanc, inquam, mei-ipsius oppressionem. Nam, ante patratris semper majus aliquid facinus addendo, expellet me prorsus domesticâ e sede, ita-ut parum absit quin, silentium agens, ne vel inter literas numerer; in æquali verò versentur metu et CÆTERÆ LITERÆ. Æquum est ergo non solum vos, qui nunc jus-dicitis, verum etiam cæteras literas incepti hujusce observationem aliquam exercere. Nam, si cupientibus quibusque ex ordine apud has literas constituto in alienum irrumpere licuerit, atque id permiseritis vos, sine quibus nil omnino scribitur, non video-quomodo *literarum* ordines retinebunt jura illa, juxta quæ res a principio constitutæ-sunt. At neque arbitror vos unquam eò negligentitiæ et conniventitiæ venturos, ut ulla permittatis non justa: neque, si certamen omiseritis vos, est mihi quoque supersedendum injuriâ-affecto. Utinam itaque et aliarum *literarum* audaciæ tunc repressæ essent, simulatque inceperant contra-leges-agere. Neque enim in hunc usque diem pugnaret *Lambda* cum *Rho* disceptans de voce *Cisseris* (i. e. *Pumice*) et *Cephalagiâ* (i. e. *Capitis Dolore*). Neque decertaret *Gamma* cum *Cappa*, et sæpe in fullonica ad manus prope venisset, de *Gnaphalis* (i. e. *Tomentis, sive Floccis fullonicis*). Desineret verò idem *Gamma* cum *Lambda* pugnare, abripiens ei vocem *Molis* (i. e. *Ægrè*) imo prorsus suffurans. Et cessarent etiam cæteræ *literæ* conturbationem illicitam moliri. Pulchrum enim est unam-quamque in eo, quem sortita-est, ordine manere. Transcendere verò eò, quò non oportet, ejus est qui jus solvit. Et qui primus has nobis leges constituit, sive *Cadmus fuerit* insularis ille, sive *Palamedes Nauplii filius* (quanquam *Simonidi* attribuant nonnulli sagacitatem hanc) hi, inquam, non solum ordine (i. e. per certum ordinem) juxta quem loci nostri confirmantur, determinarunt, quæ prima fuerit *litera*, quæ secunda; sed et qualitates, quas nostrum unaquæque habet, et potestates cognoverunt (i. e. perspexerunt).

Et vobis, ô Judices, majorem (*i. e. primum*) tribuerunt honorem, quòd per vosmet-ipsas potestis loqui. Semi-vocalibus verò secundum, quia additamento indigent, ut exaudiantur. Decreverunt verò ut ex omnibus nonnullæ, *illæ, nempe*, quibus ne-vel vox suppetat, ultimum omnium locum occupent. Juxta hæc igitur *statuta* par-est, Vocales leges hæc conservare. Hoc verò *Tau* (non enim possum turpiori ipsum nomine appellare, quàm quo vocatur) hoc, *inquam*, per Deos, nisi vestrùm duæ, bonæ et aspectu decoræ, *Alpha scil.* et *U*, ad ipsum convenissent, ne vel audiretur. Hoc itaque, *tale cum sit*, pluribus me injuriis afficere est ausum, quàm *aliquis* unquam vim-inferentium, nominibus me verbisque patriis expulso, conjunctionibus verò simul et præpositionibus exacto, adeò ut non ampliùs immodicam *ejus* avaritiam ferre-possim. Unde verò, et a quibus incipiens *hæc fecit*, tempus est me jam dicere.

2. Peregrinabar aliquando Cybeli (est autem hoc oppidulum non inamœnum, et colonia, ut rumor obtinet, Atheniensium) adducebam verò *mecum* et fortissimum *Rho* e vicinis *meis* optimum. Diversabar autem apud poetam quendam comicum (Lysimachus vocabatur, ab origine quidem, ut apparebat, genere Bœotius, ac) postulante e mediâ *se ortum* dici Atticâ. Apud hunc quidem hospitem, hujusce *Tau* deprehendi avaritiam. Quamdiu enim paucis manus-inferebat, *tettaraconta* (*i. e. quadraginta*) dicendo, me mihi cognatis privans, putabam *eam esse* consuetudinem literarum simul nutritarum. Præterea *eandem hanc literam Tau* arripientem *Temeron* (*i. e. Hodie*) et similia, *eam, inquam, ita se gerentem* sua hæc vocare, et erat mihi auditu tolerabile, et non admodum remordebar iis de *rebus*. Quando verò ab iis incipiens ausum-est *Cattitteron* (*i. e. Stanum*) dicere, et *Cattuma* (*i. e. Corium sarciendis calceis aptum*) et *Pittan* (*i. e. Picem*) deinceps verò nequaquam-erubescens etiam *Basilittan* (*i. e. Reginam*) nominare *est ausum*; non mediocriter de hisce stomachor. et excandescio; timens ne, temporis-progressu, quis etiam *Suca* (*i. e. Ficus*) *Tuca* nominet. Et mihi, per Jovem, animo-despondenti, et opem-laturis omnibus destituto, condonate, ô Judices, justam hanc iram. Non enim de parvis et vulgaribus periculum est *mibi* spoliato, *quippe*, familiaribus et consuetis mihi literis. Raptam enim avem meam loquacem *Cissam* (*i. e. Picam*) e medio, ut ita dicam, sinu, *Cittam* nominavit. Abstulit autem mihi *Pbussam* (*i. e. Columbam*) cum *Nessais* (*i. e. Anatibus*) simul et *Cossu-phois* (*i. e. Merulis*) idque, interdicante Aristarcho. Eripuit verò *mibi* *Melissas* (*i. e. Apes*) non paucas. Invasit autem *Atticam*, et ex eâ mediâ *Hymettum* abripuit, vobis aliisque syllabis spectantibus. Sed quid hæc dico? Totâ me *Thessaliâ* ejecit, *Thet-taliam* dicere volens, postquam et totâ *Thalassâ* (*i. e. Mari*) me exclusit, nec *Seutlôn* (*i. e. Betis*) in hortis *meis* pepercit; adeò-ut, quod sanè dici-solet, “ne-vel *Passalon* (*i. e. Paxillum*) mihi “reliquerit.” Quòd verò litera sum injuriarum-patiens, testes estis mihi et vos ipsi, quum nunquam *Zeta* accusârîm, cum-eripuit

*mibi Smaragdum, et totam abstulit Smyrnam; neque Xu, fœdus omne cum-violârit, et habeat Thucydidem historicum talium facinorum auxiliatorem. At vicino meo Rbo, quum ægrotârat, venia est danda, cum vel plantârit apud se Myrtos meas, et præ melancholia me aliquando in Corrbes (i. e. Maxillam) percusserit. Et talis quidem litera sum ego.*

3. Consideremus verò, quàm naturâ violentum sit hoc Tau, vel adversus reliquas, quandoquidem nec ab aliis literis abstinerit; sed et Delta, et Theta, et Zeta, et, pene dixerim, omnes literas injuriâ-affecerit. Ipsa mihi injurias-passa elementa vocato. Audite, ô Judices Vocales, Delta dicentem, "Meam abstulit Endeleebeian (i. e. Assiduitatem) volens contra leges omnes Endeleebeian dici;" et Theta plangentem, et capitis crines evellentem, eò quòd privata sit Colocynthes (i. e. Cucurbitâ) et Zeta dicentem, "quòd non diutiùs sibi licet surizein (i. e. fistulâ-canere) vel sal-pizein (i. e. tubâ-canere) neque vel gruzein (i. e. nutire)." Quisnam hæc ferat? Aut quæ pœna suffecerit contra pessimum hoc Tau? At hoc idem Tau injuriis afficit non solùm literarum genus sibi-ipsi contribule, sed jam et in humanum quoque genus eodem modo grassatum-est: non enim permittit eos reetâ ferri linguis. Imò verò, ô Judices (res enim humanæ me rursus de lingua obiter submonuere, quòd et ex hac me partim exegerit) etiam Glossam (i. e. Linguam) Glottam facit; ô linguæ re-verâ morbus Tau! At redibo ad illud unde abii, atque cum hominibus defensionem-conjungam de iis- quibus in eos immoderatè-agit. Nam vocem eorum vincalis quibusdam torquere et discerpere conatur. Et qui, pulchrum aliquid videns, vult idem illud Calon (i. e. Pulchrum) vocare, cum irrumpens hoc Tau cogit eos Talon dicere, in omnibus volens locum-primum occupare. Alius rursus forsam de Cle-mate (i. e. Palmite) loquitur: hoc idem verò Tau (enimvero hæc est res verè misera) fecit Clema esse Tlema (i. e. Miseriam). Et non solùm plebeios homines injuriâ-afficit, sed et magno jam illi regi, cui dicunt et terram et mare cessisse, et ipsorum naturam deseruisse, hoc, inquam, Tau et huic insidiatum est; et Cyrus cum-esset, Tyrum quandam reddidit. Ad hunc quidem modum homines voce-tenus lædit, at re-ipsâ quomodo? Deplorant, nempe, idem illi homines, et fortunam suam lugent, et Cadum sæpe execrantur, quòd hoc Tau in literarum genus induxerit. Aiunt enim tyrannos hujusce literæ corpus secutos, et ejusdem figuram imitatos, tali deinde in forma fabricatis lignis, in iisdem homines crucifigere. Ab hoc verò eodem, et perniciosæ illi fabricæ, nempe, cruci, malum accessisse cognomen.—Propter hæc igitur omnia, quot mortibus censetis dignum esse hoc Tau? Ego etenim arbitror solum hoc ad hujus Tau supplicium meritò restare, nempe, ut pœnam sustineat in illa ipsius figurâ. Crux enim ut-sit (i. e. quòd omnino existit) ab hoc fabricatum est (i. e. effectum est) ab hominibus verò sic nominatur.









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